Advice to a Son.

OR

Directions

For your better Conduct,

Through the various

and most important Encounters

of this Life.

Under these Generall Heads.

I. Studies, &c.
II. Love and Marriage.
III. Travell.
IV. Government.
V. Religion.
Conclusion.

By FRANCIS OSBORN.

The Sixt Edition.

OXFORD.

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TO THE READER.

SUCH as make it their buſineſſe, with the Spider, to ſuck out the Crudities and Corruptions in Books, are unlikely to faile of Matter here; yet may come far ſhort of the Credit and Good might accrue to themſelves and others, did they pore leſs on what is really amiſſe, and more on that not yet brought under a perfect Knowledg (unpoſſible to be taken up pure by thoſe that begin but now to ſcramble for it:) New Opinions though perhaps untrue, rather gaining, then looſing Repute by Oppoſition. This breeds matter of wonder, why ſo many ſhould hazard their Fame by running & yelping after thoſe prodigious wits of this laſt Age, *B D H* &c. Men not unable, with *Abner*, to ſilence theſe ſwifter writers with the Butt-end of their Quils; and ſo richly endowed from Nature, as they are able to Trafick upō their ſingle ſtock, without obliging the credit of ancient Authors; who, for ought I know, were of poorer Parts, &

might learne of them, were they in being. This is ſaid to honour thoſe that can take their paſtime, in the Depths of Reaſon; and not to ſhroud my poor Intereſt under theirs, whoſe Bookes deſerve better Coverings, the can be picked out of the choiſeſt of my Papers, or theirs that have the impudence to traduce them. It cannot be denied but that, in imitation of Sea-men, I may perhaps by deſign have caſt out ſome empty ſtuff, to find play for the whale-mouth'd gapers after Levity; leſt they ſhould ſpoil the voyage, which, for the good of Poſterity, I have ſo long made, beyond thoſe Pillars, the liberty of theſe times hath afforded wiſdome a larger Paſport to travell, then was ever able formerly to be obtained, when the world kept her fetter'd in an implicit Obedience, by the three-fold cord of Cuſtome, Education and Ignorance.

The Reaſon why the Authors name is affixt to this Edition, is given by himſelf in another piece, now ready for the Preſs.

TO HIS SON.

SON,

I *Have forborn to set your* Name *on the Forehead of these Aphorismes, not that I am ashamed either of* Them *or* You; *but for such like Reasons.*

First, *because some* Truths, *I here indeavour to make legible, the Tyranny of* Custome *and* Policy *labours to conceale; as destructive to the Project of* Government; *and therefore unlikely to passe by wise men, without* a formall reproofe; *who have been long since taught by unerring Experience, That* Ignorance draws with the least reluctancy in the yoke of Obedience; *being of so sheepish a Nature, as she is* no bodies foe but her own.

Next, *to spare you the trouble of arming your Reason, in way of defence, upon every Alarm They may receive from the* Censures *of wiser or weaker Judgments: For not carrying the markes of your particular Interest, you may stand, as it were, unseen, behind the Curtaine of Indifferency, and hear, without blushing, the Opinions of o-*

thers, if Chance or your Will should please to make them the object of their discourse.

Amongst whom, if any accuse them, as too cheap *and* obvious; *they are unadvised Questioners of their own Charter, in ease they should be* Fathers: *who were* never deny'd *yet* the freedome to teach their Children to manage an Hobby-horse, *without offering violence to Gravity or Discretion.*

Neither do we so ordinarily fall, through the unevenesse or difficulty of the Way, *as carelesnesse and ignorance in the* Journals of former Experience: *This makes it the greatest demonstration of* Paternall Affection, *with the Pelican, to dissect my self before you, and by ripping up mine owne Bowels, to let you see where* the defects of Humanity *reside; which are not only the occasions of many Diseases, but of most of the Misfortunes accompanying this Life.*

And though in passing through so much weaknesse, They are rendred more deficient, than considered in their own Nature, in truth they are, Yet being the best I am able to afford you, They cannot but be looked upon (by you) for as lively a Monument

of

of my Love, as if they bare the Magisteriall Impresse of a work of Solomons.

And in regard of Time, *none can be more opportune then this, in which men carry breasts of steel against those of their own Profession (some niceties excepted) under the imperious pretence of Religion.*

If any blinded with Ignorance, or misled by a more candid Nature, should engage for the sufficiency *of These, or any thing else I have writ, that may perhaps hereafter be made publick; I am conscious of too many flawes in my self, to be swell'd beyond my naturall proportion.*

Your sake *alone produced Them, that during the little time I have to live, you might turn to my Judgment, upon all occasions, without trouble; and converse with me being dead without Fear.*

There is no great difference between good dayes and evill, when past; yet if thus fortified by the Advice *of a* Father, *no less then the* Prayers *of an incomparable indulgent* Mother, *you should break out into* Extravagancies, *presuming on the Opinion of your own Judgment, and the mediation of our Love, (Though it would be the se-*

verest Curse remaining in the custody of Fortune, yet unlayed upon me:) I doubt not but to receive more Comfort, from a Patience able to bear it, then you shall from a Repentance sufficient to blot it out.

But it is neither Delight in me, nor Charity unto you, by Jealousy to antedate Crimes never yet committed; I desire you therefore to take these Admonitions, as markes to sail by, not for presages of Shipwrack.

For any Faults escaped here, through haste, or other infirmity, I hope your Love will be large enough to cover them; not exposing, out of Ostentation or Idleness, your Fathers Shame: whereby not only what is perfect may prove useful, but the very mistakes and Blots obtain as great a Designe, by exercising your wit and industry in their Emendation; which I expect you should faithfully performe in relation to These, or any thing else you find, may traduce the Credit or stain the Memory of

Your loving Father, &c.

ADVICE

ADVICE TO A SON.

I. Studies, &c.

1. THough I can never pay enough to *your Grandfather's* Memory for his tender Care in my *Education*, yet I must observe in it this Mistake; That by keeping me at *home*, where I was one of *my young Masters*, I lost the advantage of my most docile Time. For not undergoing the same Discipline, I must needs come short of their Experience, that are bred up in *Free Schooles*; who, by plotting to rob an Orchard &c. run through all the Subtilties required in taking of a Towne: being made, by use, familiar to *Secrecy*, and *Compliance with opportunity*; Qualities never after to be attained at cheaper rates, then the hazard of all: whereas these see the danger of Trusting others, and the rocks they fall upon, by a too obstinate adhering to their own imprudent Resolutions: and all this under

no higher penalty then a Whipping: And 'tis possible, this Indulgence of my Father might be the cause, I afforded him so poor a Returne, for all his Cost.

But Though *Children* attaine to an exacter *knowledge*, both of *Themselves*, and the *World*, in *Free* and populous *Schooles*, then under a more solitary Erudition; Yet I think the *Charity* of our *Forefathers* in nothing so much mistaken, as in the vast summes they employed in these (more seeming then reall) *Pious uses*; which now much redounds to the prejudice of the *Plough*, and the more beneficiall *Manufactures* of our Nation: The sonns of the *Meane* lying so long under this *lazy course*, that they are rendred ever after resty to Labour and Travell: which fills the Common-wealth with *Theeves* and *Beggers*; no way to be prevented, but by garbling out of them all Boyes of an *incapacity*, and retaining none that make not more then an ordinary demonstration of an extraordinary propensity to *learning*: since through the contrary Practise, we lie under the Curse

Curse *Jeroboams* brought upon *Israel*: For by making *the meaneſt of the People*, both for Parts and Birth, and ſo of the leaſt credit, *Prieſts*, Religion is now fallen into contempt.

2. As your Education hath been befriended by a *Foundation*, ſo you may endeavour the Requitall, if God makes you able: However, let not the contrary afflict you; ſince it is obſerved by ſome, That *his name who burnt the Temple of Diana, out-laſted theirs that built it*; a fortune God grant may never fall upon our *Univerſities*. Nevertheleſs, if *Zeal*, over-heated in the narrow hearts of men ignorant and covetous, ſhould dry up the *Fountaines of Learning*, by appropriating their *Revenues*, and demoliſhing thoſe *Monuments* (to the fame of which forraigne Nations reſort in Pilgrimages, for to offer up honour and admiration to theſe Shrines, never empty of glorious Spirits, and returne more loaden with Satisfaction, then they could poſſibly bring Prejudice) yet ſhe ſhould pull down no more, then ſhe had formerly;

ly raised, when incited, by a contrary affection, to Charity and Knowledge: therefore, a provocation not strong enough to distemper a wise mans patience; who may easily observe, in his own or precedent bookes of Experience, as great Maps of *Devastation*: For, if *one Age* did not *level, what another* had *erected*, Variety were lost, and no meanes left to render the present or future Generations famous or infamous. However such, as by disobliging Learning and good Wits, frown upon their Painters, cannot expect, their Pictures should be conveied true or faire to Posterity.

3. Let not an over-passionate prosecution of Learning draw you from making an honest *improvement* of *your Estate*; as such do, who are better read in the Bigness of the whole Earth, than that little Spot, left them, by their Friends, for their support.

4. A *mixt Education suits Imployment best*: *Scholars* and *Citizens*, by a too long plodding in the same track, have their *experience* seldome dilated beyond

bayond the Circle of a narrow Profession, of which they carry so apparent marks, as bewray in all Places, by their *Words* and *Gesture*, the *Bed* and *Company* they were brought up in: so that all waies of Preferment are stopped against them, through others prejudice, or their own naturall insufficiency; it being ordinary, in their Practice, to mistake a wilfull *Insolency* for a resolute *Confidence*, and *Pride* for *Gravity*. The shortness of the *Tedder*, their long restraint confin'd them so, not affording convenient roome to take a decent measure of *virtue* and *vice*. So by using others as they were dealt with themselves, repute is lost when they come to command: It being justified in History, that *Slaves*, after they have forgot all fear of the *sword*, cannot shake off the terror of the *whip*. Therefore few not freely educated, can weare decently the habit of a *Court*, or behave themselves in such a mediocrity, as shall not discover too much Idolatry towards those in a superior orbe, or disdain in relation

relation to such, as Fortune rather then Merit hath possibly placed below them.

5. I have observed in *Collegiate discipline*, that all the *Reverence* to *Superiors*, learn'd in the Hall or Chappell, is lost in the *irreverent discourse* you have of them in your Chambers: by this, you leave *the principal business of Youth* neglected; which is, *to be perfect in Patience and Obedience*: Habits no where so exactly learned, as in the *foundations* of the *Jesuites*, could they be fetcht thence without prejudice to Religion or Freedom.

6. If a more profitable employment pull you not too soon from the University, make some inspection into *Physick*; which *will adde to your welcome, where ever you come*: it being usuall, especially for Ladies, to yield no less reverence to their Physitians, then their Confessours. Neither doth the refusall of Fees abate your profit proportionably to the advancement it brings to your Credit. The Intricacy of the Study is not great, after an exact know-

ledge

ledge in *Anatomy* and *Drugs* is attained; not hard, by reason of the late helps. Yet I advise you This, under such Caution, as *not to Imagine the Diseases you read of, inherent in your self*; as some melancholick young men do, that make their first Experiments upon their own Bodies, to their perpetuall detriment: Therefore you may *live* By, *not* Upon *Physick*.

7. Do not prosecute beyond a superficiall knowledge, any *Learning* that moves upon no stronger legges, then the tottering basis of *conjecture* is able to afford it: For though you may please your self in your owne conceit, it will not be so easy to satisfy others: The capacity of the ignorant lying as much below such Speculations, as the more knowing are above them: there remaining to all, in things dubious, a power to reject, or admit what opinions they please. Therefore no *Study* is worth a mans whole imployment, that comes not accompanied with *Profit*, or such unanswerable *Reasons*, as are able to silence all future debate; Not

to

to be found out of the List of the *Mathematicks*, the Queen of Truth, that imposeth nothing upon her Subjects, but what she proves due to belief by infallible demonstration: The onely knowledge we can on earth gaine, likely to attend us to Heaven. As for *other humane Learning*, so much of it as is not hewed out of this rock, is nothing but Lumber and Formes, owned for the majesty and employment only of *Academies*, and of little better use then to find Discourse by the fires side. Yet though it cannot be denied, that *Number* and *Measure*, were all the Journey-men God had during his six daies labour; my memory reacheth the time, when the Generality of People thought her most usefull *branches*, *Spels*, and her *Professors*, *Limbs of the Devill*; converting the Honour of *Oxford*, due for her (though at that time slender) proficiency in *this Study*, to her shame: Not a few of our then foolish *Gentry*, refusing to send their Sons thither, left they should be smutted with the *Black Art*; a terme found

out by a no lesse dark *Ignorance*, the only enemy to this Angelicall knowledge. Nor is this a prodigie in the circulation of Time, as might easily be instanc'd, did discretion allow the same liberty to the dissectors of the present age, as she doth for those past: Neither can you make application of any example better, then of this, to dissuade you from affording an immoderate proportion of Benevolence, or Malignity in relation to any thing, others condemne or approve.

8. Huge *Volumes*, like the Ox roasted whole at *Bartholmew Faire*, may proclaime plenty of Labour and Invention, but afford lesse of what is delicate, savory and well concocted, then *smaller Pieces*: This makes me think, that though, upon occasion, you may come to the Table and examine the Bill of Fare, set downe by such *Authors*: yet in cannot but lessen ingenuity, still to fall aboard with them; *Humane sufficiency being too narrow, to informe with the pure Soul of Reason, such vast Bodies.*

9. As the Grave hides the Faults of *Physick*, no lesse then Mistakes, Opinion and contrary applications are known to have enriched the Art withall; so many *old bookes*, by like advantages rather then desert, have crawled up to an esteeme above *new*: It being the businesse of better heads perhaps then ever their writers owned, to put a glorious and significant *glosse* upon the meanest conceit or improbable opinion of *Antiquity*: Whereas *Modern Authors* are brought by *Criticks* to a strict account for the smallest semblance of a mistake. If you consider this seriously, it will learne you more moderation, if not wisdome.

10. Be conversant in the *Speeches*, *Declarations* and *Transactions* occasioned by the *late Wars*: out of which more naturall and *usefull knowledge* may be sucked, then is ordinarily to be found in the mouldy Records of Antiquity.

When I consider, with what Contradiction *Reports* arrived at us, during our

our late civil Wars: I can give the leſs encouragement to the reading of *History: Romances*, never acted, being born purer from Sophiſtication then Actions reported to be done, by which poſterity hereafter, (no leſs then Antiquity heretofore) is likely to be led into a falſe, or at beſt, but a contingent belief. *Ceſar* though in this happy, that he had a Pen able to grave into neat language what his Sword had firſt more roughly cut out, may in my judgment, abuſe his Reader: For he that for the honour of his own Wit, doth make people *ſpeake better*, then can be ſuppoſed men ſo barbarouſly bred were able, may poſſibly report they *fought worſe*, then really they did. Of a like value are the *Orations* of *Thucidides*, *Livy*, *Tacitus* and moſt other Hiſtorians: which doth not a little prejudice the truth of all the reſt.

Were it worthy or capable to receive ſo much illumination from one never made welcome by it, I ſhould tell the World (as I do you) *There is*

as

as little reason to believe, Men know certainly all they write, *as to think they* write *all they* Imagine: and as this cannot be admitted without danger, so the other, though it may in shame be denyed, is altogether as true.

11. A *few books* well studied, and throughly digested, nourish the understanding more, then hundreds but gargled in the mouth, as ordinary Students use: And of these *Choyce* must be had answerable to the *Profession* you intend: For a States-man, *French Authors* are best, as most fruitfull in *Negotiations* and *Memoires*, left by publick Ministers, and by their Secretaries published after their deaths: Out of which you may be able to unfold the Riddles of all States: None making more faithfull reports of things done in all nations, then *Embassadors*; who cannot want the *best intelligence*, because their Princes Pensioners unload in their bosome; all they can discover. And here, by way of prevention, let me inform you, that some of our late *Embassadors* (which I could name) impaired

paired our affaires, by *treating with forrain Princes in the language of the Place*: by which they did not only descend below their Masters dignity, but their own discretion: betraying for want of words or gravity, the intrinsick part of their Employment: and going beyond their *Commission*, oftner by concession, than confining themselves within it, or to it; *the true Rule for a Minister of State*, not hard to be gained by a resolute contest: which if made by an Interpreter, he, like a medium, may intercept the shame of any impertinent speech, which eagernesse or indiscretion may let slip: Neither is it a small advantage to gaine so much time for deliberation, what is fit farther to urge: It being besides, too much an honouring of their Tongue and undervaluing your owne, to professe your selfe a Master therein, especially since they scorne to learne yours. And to shew this is not grounded on my single Judgment, I have often been informed, that the first and wi-

sest

seſt *Earle of Pembroke*, did returne an Anſwer to the Spaniſh Embaſſador, in *Welch*, for which I have heard him highly commended.

12. It is an Aphoriſme in Phyſick, That *unholſome Aires*, becauſe perpetually ſuck'd into the lungs, *do diſtemper health more then courſer Diet*, uſed but at ſet times: The like may be ſaid of *Company*, which if *good*, is *a better Refiner of the ſpirits, then ordinary Bookes*.

13. Propoſe not them for patterns, who make all places *rattle*, where they come, with *Latine and Greek*; For *the more you ſeem to have borrowed from Books, the poorer you proclaime your naturall Parts*, which only can properly be called yours:

14. Follow not the tedious practice of ſuch as ſeek *Wiſdome* onely in *Learning*; not attainable but by *Experience* and *naturall Parts*. *Much Reading*, like a too-great repletion, ſtopping up, through a concourſe of diverſe, ſomtimes contrary Opinions, the Acceſſe of a nearer, newer and quicker

quicker *Invention* of your own. And for *Quotations*, they resemble *Sugar in wine*, marring the naturall taſt of the liquor, if it be good; if bad, that of it ſelf: ſuch *patches*, rather making the *rent* ſeem greater, by an interruption of the ſtile, then leſs, if not ſo neatly applyed as to fall-in without *drawing*: Nor is any *Thiefe* in this kind ſufferable, who comes not off, like a *Lacedæmonian*, without diſcovery.

15. Spend no time in reading, much leſs writing *Strong-lines*: which *like tough meat, aske more paines and time in chewing, then can be recompenſed by all the nouriſhment they bring.*

16. *Bookes flatly writ* debaſe your ſtile; the like may be truly objected to *weak Preachers*, and *ignorant Company*. Pennes Improving, like childrens leggs, proportionally to their *Exerciſe* (ſo as I have ſeen ſome ſtand amazed at the Length of their own reach, when they came to be extended by Employment;) This appeared in the late King *Charles*, who, after his more

more imperious destiny, had placed him under the Tutorage of an unavoidable necessity, attained a *Pen* more Majesticall, then the *Crown* he lost. And, though *King James* had such an over-esteeme of his owne *Learning*, that he Imagined all who deserved in that kind; rob'd the Monument he sought to build to his Fame: the Foundation of which he fondly conceited to have laid in the Opinion of the World by his Printed *Books*, believing they would be valued by impartiall Posterity, at the same rate his Flatterers set them up to in his life time; Yet in this he was so far exceeded by *his Son*, that all that come after may learn, *Experience is a better Tutor then Buchanan.*

17. The way to *Elegancy of stile*, is to employ your pen upon every Errand; and the more triviall and dry it is, the more Brains must be allowed for Sauce: Thus by checking all ordinary Invention, your Reason will attain to such an habit, as not to dare to present you but with what is excellent: and if void of

Affecta-

Affectation, it matters not how meane the ſubject is, There being the ſame Exactneſs obſerved, by good Architects, in the ſtructure of the Kitchin, as the Parlour.

18. When buſineſs or Complement calls you to *write Letters*, Conſider what is fit to be ſaid, were the Party preſent, and ſet down That.

19. Avoid *Words* and *Phraſes* likely to be learned in baſe company: leſt you fall into the Error, the late Archbiſhop *Laud* did: who, though no ill ſpeaker, yet blunted his repute by ſaying in the Star-chamber, *Men entred the Church, as a tinker and his Bitch do an Alehouſe*. But this may eaſily be declined by thoſe who read for their imitation *the incomparable lines of the late King*, written in a ſtile as free from affectation as levity.

20. The ſmall reckoning I have ſeen made (eſpecially in their life time) of excellent *Wits*, bids me adviſe you, that if you find any delight in *writing* to go on: But in hope to pleaſe

or ſatisfy others, I would not black the end of a quill: For long experience hath taught me, That *Builders* alwaies and *Writers* for the moſt part *ſpend their money and time in the purchaſe of Reproofe and Cenſure* from envious Contemporaries, or ſelfe conceited Poſterity. He that gets the good word of his Reader, hath nothing elſe to look for, nor aske: Therefore if you would happily attaine your end, Imitate an active Gentleman, I knew, who paſſing by ſuch as threw the *Barre*, would take it up and pitch it as far as he was able, the firſt time, and ſo leave them: Now few could outthrow him; and ſuch as did, came ſhort in credit: Becauſe it was the generall Opinion, that he who without untruſſing, or making ſuch a preparation as the Clownes uſe to do, could at the firſt go ſo far, muſt needs with another aſſay or two, have out-gone them all; though in truth he could not. Thus had he not onely his own ſtrength but the Peoples, which lies in Opinion to advance him.

21. Be

21. Be not frequent in *Poetry*, how excellent ſoever your vein is, but make it *rather your Recreation, then buſineſſe*: Becauſe, though it ſwels you in your own opinion, it may render you leſs in that of wiſer men, who are not ignorant, how great a maſſe of Vanity, for the moſt part coucheth under this Quality, Proclaiming their *Heads, like ſhips of uſe only for pleaſure, and ſo richer in Trimming, then Lading.*

It is incident to many, but as it were naturall with Poets, to *think others take the like pleaſure in hearing, as they do in reading their own inventions.* Not conſidering that the generality of eares are commonly ſtopped with prejudice or Ignorance: Neither can the *Underſtandings* of men, any more then their *Taſts*, be wooed to find a like ſavour in all things; one approving what others condemn, upon no weightier an account, then the ſingle ſcore of their own Opinions. Yet ſome, like infirm people, make it the chief part of their entertainment, *to ſhew ſtrangers their gouty Lines*; in which

they do not seldome become more unhappy, than those really diseased, who by such boldnesse do sometimes heare of a *Remedy*, whereas the others render themselves incurable: For though neat *Wits*, like fair *Ladies*, may take a Pleasure in making communicable the Beauty of their Parts: yet they both appeare most gratefull, when they are obtained with strugling and blushing.

22. The art of *Musick* is so unable to refund for the Time and Cost required to be perfect therein, as I cannot think it worth any serious endeavour: The owner of that Quality being still obliged to the trouble of calculating the difference between the morose humour of a ridgid Refuser, and the cheap and prostituted levity and forwardnesse of a mercenary Fidler: Deniall being as often taken for Pride, as a too ready complyance falls under the notion of Ostentation: Those so qualified seldom knowing when it is time to begin, or give over: especially *Women*, who do, not rarely decline

cline in modesty, proportionably to the progress they make in *Musick*: such (if handsome) being *Traps baited at both ends*, and catch strangers as often as their husbands, no less tired with the one than the other.

23. Weare your *Cloaths neat*; exceeding, rather than comming short of others of like fortune; a Charge born out by Acceptance where ever you come: Therefore *spare all other waies rather then prove defective in this.*

24. Never *buy* but *with ready money*; and be drawn rather to fix where you find things *Cheap* and *Good*, than for *Friendship* or *Acquaintance*, who are apt to take it unkindly, if you will not be cheated. For if you get nothing else by going from one Shop to another, you shall gain Experience.

25. Next to Cloaths, a *good Horse* becomes a Gentleman; in whom can be no great loss, after you have got the *skil to choose him*, which once attained, you may keep your self from being cozened, and pleasure your friend: The greatest danger is *Haste*: I never lov'd to

fix on one *Fat*, for then I saw him at the best, without hope of improvement; If you have fallen on *a bargain not for your turn* make the Market your Chapman, rather then a Friend.

26. *Gallop* not through a *Towne*, for feare of hurting your selfe or others: Besides the undecency of it; which may give cause to such as see you, to think your Horse, or Braines, none of your own.

27. *Wrestling* and *Vaulting* have ever been looked upon by me, as more usefull then *Fencing*, being often ourdar'd by Resolution, because of the vast difference between a Foyne and a Sword, an House and a Field.

28. *Swimming* may save a man, in case of necessity; though it looseth many, when practised in wantonesse, by increasing their confidence; Therefore, for pleasure exceed not your depth; and *in seeking to save another, beware of drowning your self.*

29. Though *Machiavell* sets down *Hunting* and *Hawking* in the Bill of Advice he prescribes to a Prince, as not only

only the wholſomeſt and cheapeſt Diverſions, both in relation to himſelf and his people, but the beſt Tutors to Horſmanſhip, Strategems and Situations on which he may have after occaſion to place an Army. Yet theſe are ſo much in the diſpoſitiō of Chance (the moſt delightful part being wholly managed according to the ſenſe of the creature) that by ſuch croſſe accidents, as do not ſeldome intervene, ſtormes of Choler are often raiſed, in which many humors flaſh out, that in a greater ſerenity prudence would undoubtedly conceal: ſo as I could name ſome, reputed owners of an habit of Policy, more ruſled, and farther put out of their bias, by a ſmall rub lying in the way of their pleaſure, then a greater could cauſe in that of their Profit. And as ſiniſter events in theſe Paſtimes deject a man below the ordinary levell of diſcretion, ſo a happy ſucceſs doth as often wind him up to ſuch a joviall pin, that he becomes a familiar Companion to thoſe who can inform his judgment in little, but

what signifies nothing, and whom in a more reserved temper he would think it tedious to hear: yet cannot after shake off their acquaintance, without incurring the censure of Pride or Inconstancy. Neither am I led to this opinion by any particular affection, but out of the greater reverence I bear to the wisdome of Sir *Philip Sidney*, who said, that *next* Hunting *he liked* Hawking *worst*. However though he may have fallen into as hyperbolicall an extreme, yet who can put too great a scorn upon their folly, that to bring home a rascall *Deere*, or a few rotten *Coneys*, submit their Lives to the will or passion of such as may take them, under a penalty no less slight, than there is discretion shewed in exposing them.

30. Such as are betrayed, by their easie nature, to be ordinary *Security* for their Friends, leave so little to themselves, as their Liberty remaines ever after arbitrary at the will of others. Experience having recorded many (whom their Fathers had

had left elbow-roome enough) that by *Suretiſhip* have expired in a Dungeon. But if you cannot avoid this Labyrinth, enter no farther then the thread of your owne ſtock will reach; the obſervation of which will, at worſt, enable you to baile your ſelf.

Let not the *Titles of Conſanguinity* betray you into a prejudiciall Truſt: No bloud being apter to raiſe a Fever, or cauſe a Conſumption ſooner in your poor Eſtate, then that which is neareſt your own; as I have moſt unhappily found, and your good Grandfather preſaged, though God was pleaſed to leave it in none of our powers, to prevent: Nothing being truer in all *Solomon's* Obſervations, than that *A good Friend is neerer then an unnaturall Brother*.

31. He that *lends upon publick Faith is Security for his own money*; and can blame none more then himſelf, if never paid: Common Debts, like common Lands, lying ever moſt neglected.

32. Honeſty treats with the World upon ſuch vaſt diſadvantage, that a

Pen is often *as usefull to defend you as a Sword*, by making *Writing* the witnesse of your *Contracts*: For where Profit appears, it doth commonly cancell the Bands of Friendship, Religion, and the memory of any thing that can produce no other register, then what is Verball.

33. In a case of importance, heare the *Reasons of Others* pleaded, but be sure not to be so implicitely led by their judgments, as to neglect a greater of your *Owne*: as *Charles* of *England* did, to the losse of his Crowne. For as the ordinary Saying is, *Count money after your Father*; So the same Prudence adviceth, to measure the Ends of all Counsels; though uttered by never so intimate a Friend.

34. Beware nevertheless of thinking your selfe Wiser or greater then you are. *Pride* brake the Angels in Heaven, and spoiles all heads we find crackt here: for such as observe those in *Bedlam*, shall perceive their Fancies

to

to beat most upon mistakes in Honour, or Love. The way to avoid it, is, duly to consider, how *many* are *above you in Parts*, yet *below you in Condition*: And that all men are ignorant in so many things, as may justly humble them, though sufficiently knowing to bar out despaire.

Shun *Pride* and *Baseneſſe*, as Tutors to contempt; the first of Others, the latter of your selfe: A haughty Carriage putting as well a mean esteeme on what is praise-worthy in you, as an high Excise on that appears amisse, *every one* being *more inquisitive after the blemishes, then Beauties of a Proud Person*; whereas the Humble Soule passeth the strictest Guards with more faults, like the fair mouthd Traveller, without scorne, or searching.

Though it be common with the King of Heaven, to *Punish the wicked and Reward the good*; yet we find him said to *Resist* no vice, but *Pride*, nor *Exalt* other vertue, then *Humility*: That being the onely Sin

Sin we read of, ever brake into his Court, unwaſhed by forgiveneſſe; where ſhe became the firſt precedent of Gods leſſening his Family, and the Foundreſs of Hell. Nor are his Vicegerents upon Earth more auſpicious to a *lofty look*, for any affection they do naturally beare to it, or its owners; though ſometimes they diſſemble their diſlike, out of the uſe they make of ſuch good Parts, as have the ill fortune to be ſo accompanied. This vice being taken as intruſion upon *Majeſty*, the only birthright of Princes. Therefore (deare Son) let not the apprehenſion of your merit lead you up to this pinacle, from whence many have fallen, to their utter ruine. Nothing you find about you being your owne, but ſcraps ſtollen from Bookes, and begged, or rather dearly bought of Experience: This proves the vanity of Pride, that though ſhe is able to boaſt of no more than ſhe hath

hath received (the Hive being possibly altered, but not the Honey) Yet she is ravished so with the conceit of what she hath (a contemplation befitting only the Lord of all things) as to neglect a supply of what is wanting: which, justly summed up, amounts to more, than the abilities of any one man are able to reach.

35. King *James* used to say of a Person in high place about him, that *he* ever *trembled at his approach, it minded him so of his Pedagogue.* Truth is, a *supercilious aspect* might be more suitable to the Court of Spaine, where men seeme wiser then they are; than that of *England*, where they for the most part were wiser then at the first sight they appeared to be: No Princes delighting to see *Anxiety* painted before them, when free from perturbation themselves: no more than a joyfull countenance, when their affaires or humour calls for a contrary aspect; to which a Courtier is bound in wisdome.

dome to ſute his *Geſtures*; who are more generally pleaſed with a *Sanguine complexion*, then ſuch as owne a *diſmall and melancholy looke*. But *Kings* are Heteroclites, and ſo farre from being comprized under generall Rules, that it is not poſſible ſometimes for Patience her ſelfe to decline their Malignity, or find a temperament ſutable unto them: onely this I leave you as an Experimented Aphoriſme, that at all times, but eſpecially when good or bad *newes* is expected, ſuch as *whiſper*, make any *ſudden noiſe*, or *approach haſtily* to the Throne, put them in diſaray, either deluding their Hopes or anticipating their Feares. In a word, the beſt way to keep you in eſteem with great ones, is, to obſerve ſuch a mannerly circumſpection, as your *acceſſes* may be neither terrible, nor tedious.

36. To *whiſper* with another, in company of your betters, is *uncivill*, and the more eminent the perſon is, the greater ſuſpition it raiſeth, who ownes an intereſt in the expoſition of all things done

done or said in his presence by meaner men. Nor is it safe to powre a *secret* publikely into the eare of a *Prince*, at the suit of a lesse weighty occasion, then that of an unavoidable necessity: such *Intimacy* alarming not onely the suspition of Enemies, but the envy of Friends; since every one his eyes chance to glance upon during your discourse, imagines himself the subject treated about: The pride, a *Secretary* of State took in this (seeming, but not seldome destructive) Honour, did in my time so perplex the *Minion*, as he procured his ejection, without affording any other reason, then his *whispering with the King*, in his presence, taken then for an high presumption; however it may seem now the formes of Honour are altered.

37. When you *Speak* to any (especially of Quality) *look them full in the Face*; other Gestures bewraying want of Breeding, Confidence, or Honesty; *Dejected eyes* confessing, to most judgments, guilt, or folly.

38. *Impudence is no Vertue, yet able*

to

to beggar them all; being for the most part in good plight, when the rest starve; and capable of carrying her followers up to the highest Preferments; found as usefull in a Court, as Armour in a Camp. *Scotchmen* have ever made good the truth of this, who will go further with a shilling, then an *English-man* can ordinarily passe for a crowne.

39. I do not find you guilty of *Covetousnesse*, neither can I say more of it but that *like a Candle, ill made, it smothers the splendour of any happy Fortune in its owne grease.*

Yet *live* so *frugally*, if possible, as to reserve something may inable you to grapple with any future contingency. And *provide in youth*, since *Fortune* hath this proper with other common Mistresses, that she *deserts Age*, especially *in the company of Want.*

But I need not use other perswasions unto you concerning *Thrift*, then what the straitnesse of your owne Fortune points you to; more contracted by others Covetousnesse then my Prodigality.

40. Tis

40. Tis generally said of the *Fox*, that he supplants the *Badger*, & nestles himself in his Den; What may be pure Nature in him, wise *Seneca* adviseth for the highest Prudence, rather to purchase a *House* ready *built*, then endure the tedious and troublesome expectation and *Charge* attending the most diligent and able *Contriver*: who cannot find so much pleasure in seeing his Idea's brought into form, as he shall meet discontent from the mistaks of his Commands, Greatnesse of the Expense, and Idlenesse of the Workmen; who the better to draw men into this Labyrinth, make things appear more cheap and easy, than any Undertaker of such a task ever yet found; Knowing, if once ingaged, the spurs of Shame and Necessity will drive him on; when the *Buyer* may take or leave, having a world to choose in, and the choicest conveniences at anothers Cost, without participating of their disgrace, for such faults as curiosity may find, and he himself might have fallen into, had he been Operator: since

nothing

nothing was ever yet so exactly contrived, but better information, or a new discovery of a more commodious *Fashion* or *Situation* did arraigne of Defect. Which altogether, proves it the best advice, rather to endure the absurdities of others gratis, then to be at the cost to commit greater your self.

Keep no more *Servants* then you have full employment for: And if you find a good one, look upon him under no severer aspect then that of an *humble Friend*: the difference between such an one and his Master residing rather in Fortune then nature. Therefore do not put the worst constructions upon any thing he doth well, or mistakes. Thus by proportioning your carriage to those below, you will the better bring your mind to a safe and easie deportment to such as Fate hath set above you. To conclude, Servants are ever sharers with their Masters in Prosperity, and not seldom an occasion of their destruction in bad times, by fomenting Jealousy from without, or Treachery within.

41. Leave

41. Leave your *Bed* upon the first desertion of Sleep: It being ill for the Eyes to read lying, and worse for the Mind to be idle: since the Head, during that laziness, is commonly a cage for unclean thoughts.

42. It is no where wholsome, to *Eat* so long as you are able; especially in *England*, where Meat, apest to inveagle the stomach to an over-repletion, comes last: But in case you transgress at one meale, let no perswasion tempt you to a second repast, till by a fierce hunger you find your self quite discharged of the former Excess. An exact observance of this hath under God, made me reach These Times, and may, through his mercy, preserve you for better. I have heard that the *Indians*, by the great moderation they use, are well able to digest raw flesh; thought by some of more naturall, if not easie concoction, then what is dry-roasted.

Drinke not being *Hot*, unlesse Sack, &c. such draughts residing rather in the Palate and Throate, than

stomach

Stomach; and ſo ſafer quenched by Gargles, Liquoriſh, a Cherry, or *Tobacco*; the uſe of which I neither peſwade nor prohibit, having taken it my ſelf ſince ſixteen, without any extraordinary markes of good or ill: but cannot approve noſing or ſwallowing it down; as many to my knowledge have done, not long-liv'd.

43. Nothing really acceptable to the Guſto of Humanity, but Prudence may experiment without *Detection*, or waking the clamorous Multitude, (gratified in all opportunities they have to accuſe others, though far more guilty themſelves:) a Temper not poſſible to be attained by the lovers of *Drink*, which *wil not only render my reaſons, but your own uſeleſs.*

Let no incivility in the adminiſtration of an Officer provoke you to a contempt of the Authority he acts by: many being quick in my memory, who, out of ſcorne to be catechized by a *Conſtable*, have ſumm'd up their daies at the end of a Watchman's Bill: who being armed with Law, ought

ought not in reaſon to be reſiſted; ſince, if you are no Malefactor, he attends for your preſervation. Nor is there a capacity of finding Honour by night about thoſe, that can lay claime themſelves to none by day-light; and through whom a ſmall drop of Silver will carry you more ſafe than a ſword. Therefore ſince this folly is the birthright of *Drink*, I would have only Dinners aſſigned for friendſhip; in hope that ſuch as begin then, though they out-ſit the ſun, will be delivered of the fury of the diſtemper before the *Watch* be ſet.

Were *Drink* capable of Counſell, I ſhould adviſe, if unfortunately overtaken by ſuch a *Diſtemper*, *not to remove from the place you received it in*; by which ſome part of the Shame may be avoided, and more of the Danger, attending the irregular motions of this giddy Spirit.

Drinke, during the operation of the Diſtemper, will act all the Humors habituall in *Mad-men*: Amongſt both which I have ſeen ſome very Zealous and devout, who, the fit

fit once over, remained no leſſe Profane. This proves, *Godlineſſe capable of being fained*, and may raiſe an uſe of Circumſpection, in relation to ſuch as profeſs more then is ſuitable to humane frailty.

44. He that alwaies regulates his *Diet* by the ſtrict Rules of Phyſick, makes his life no leſs uncomfortable to himſelf then unſociable unto others: The like doth he that uſeth palpable *Plots* in triviall things: who is made by this ſo ſuſpected in Commerce, as none will approach him unarmed with the like weapons: For though *Wiſdome may purchaſe reverence*, and attention; *Subtilty* (diſtinguiſhed from it only by a ſly Carriage) *raiſeth alwaies ſuſpicion*: Wherefore, *the Cloſeneſs of the Heart, in matters of Conſequence, is beſt ſecured by an openneſſe of things of leſs Moment.*

45. Experience hath found it no leſs Shame then Danger, in being the *Chief at a merry Aſſignation*: Since what is of evill ſavour falls moſt to their meſs

at

at the upper end of the Table; but good to the meaneſt, who have the impudence to ſcramble up any thing that ſuits to their advantage, as readily as they can have Oaths to decline what may redound to their loſs.

Beware what *Company* you keep, ſince *Example prevailes more then Precept*, though by the Erudition dropping from theſe Tutors, we imbibe all the tinctures of Vertue and Vice: This renders it little leſs then impoſſible for Nature to hold out any long Siege againſt the batteries of Cuſtome and Opportunity.

46. Let your *Wit* rather ſerve you for a Buckler to defend your ſelf, by a handſome Reply, then a Sword to wound others, though with never ſo facetious a *Reproach*, Remembring that a *Word cuts deeper then a ſharper weapon*, and the wound it makes is longer in curing: A blow proceeding but from a light motion of the Hand agitated by paſſion, whereas a diſgraceſull Speech is the reſult of a low

low and base esteem setled of the Party in your Heart.

47. *Much Wisdome* resides in the *Proverbs* of all Nations, and therefore fit to be taken notice of: of which number this is common amongst us, *Play with me, but hurt me not*: It being past peradventure, that more *Duels* arise from Jest than Earnest, and between friends, than Enimies: serious Injuries seldom happening but upon premeditation, which affords Reason some, though perhaps no full Audience; whereas this extemporary Spirit conjured up by shame and smart, harkens to nothing but the rash advice of a present Revenge.

48. If an *Injury* be of so ranke a Nature, as to extort (in point of Honour) an *unsavory word* (never sutable to the mouth of a Gentleman) Sword-men advise; to second it with a Blow by way of prevention, lest he striking first (which cannot but be expected) you should be cast behind hand. But this their Decree not being

being confirmed by *Act of Parlament*, I cannot find it ſuitable with Prudence or Religion, to make the Sword Umpire of your own Life and anothers, no leſs than the Law, upon no more ſerious an occaſion, than the vindication of your Fame, loſt or gain'd, by this bruitiſh valour, in the opinion of none that are either wiſe or pious: It being out of the reach of queſtion, that a *Quarrell* is not to be ſcrued up to ſuch a height of indiſcretion, without arraigning one or both parties of Madneſs: Eſpecially ſince formall *Duel's* are but a late invention of the Devils, never heard of, in relation to private Injuries; among the Romans the *Gladiators* fighting for their Pleaſure, as the *Horatii* and *Curatii* for the ſafety of the People. It cannot be denied, but that Story lays before us many kill'd for private revenge, but never accompanied with ſo ridiculous a Formality, as the ſending of *Challenges*, which renders *the Dead a Greater*

Murderer, then he is that kills him, as being without doubt the Author of his own Death. This makes me altogether believe, that such wild Manhood had its originall from *Romances*, in which the Giant is designed for death, and the Knight to marry the Lady, whose Honor he hath preserved; not so gently treated by the *English law*, where if his legs or friends be not the better, he is hang'd, and his Estate confiscated, to the perpetual detriment of his Family: besides the sting of Conscience, and a naturall fear, like that of *Cain's*, attending Blood, by which the remainder of life is made tedious and miserable to such unfortunate men, who seem in all honest Company to smell too strong of Blood, to be taken into any intimate Relation.

49. *Prosecute* not a *Coward* too far, least you make him turne valiant to your disadvantage: it being impossible for any standing even in the worlds opinion, to gain glory by the most he can have of those that lie under such a repute: besides, *Valour is rather the Product of Custome, then Nature*, and often

found, where leaſt expected; do not therefore waken it to your prejudice, as I have known many that would ſtill be *Inſulting*, and could not ſee when they were well.

50. *Speake diſgracefully* of none at *Ordinaries*, or publick *Meetings*: leaſt ſome Kinſman, or Friend being there ſhould force you to a baſe Recantation, or ingage you in a more indiſcreet quarrel: This renders all Free Diſcourſe dangerous at Meetings of mixtd Cõpanies.

51. Carry no *Dogs* to *Court*, or any publick Place, to avoid conteſts with ſuch as may ſpurne, or indeavour to take them up: The ſame may be ſaid of *Boyes* not wiſe or ſtrong enough to decline or revenge affronts, whoſe Complaints do not ſeldome engage their maſters; as I knew one of Quality killed in the defence of his *Page*: The like danger attends ſuch as are ſo indiſcreet, as to man *Whores* in the ſtreet, in which every one pretends to have an intereſt for his mony, and therefore unwilling to ſee them monopolized, eſpecially when they have got a pot in their pate.

52. *Reveale* not the pranks of anothers *Love*, how serious or ridiculous soever you find them, it being unlikely the mirth should compense the danger: By this you shall purchase your self a *retentive faculty*, and sell your Friend a stronger confidence of your *secrecy*; hanging on him the lock of a perpetual Obligation, of which you may ever be keeper of the Key, either out of Love or Fear; yet many other Faults are not more dangerous to commit, then know without detecting.

53. Be not *Trumpet* of your own *Charity*, or *Vices*; for by the one you disoblige the Receiver, as well as loose your Reward; and by the other, you alarme the Censures of men: most being condemned through the evidence they give against themselves by their *words* and *gestures*.

54. If it be *Levity* and *Ostentation*, to boast when you do well, in what Classe of Folly must they be ranked, that *brag of the favours of Women?* rendring themselves, by this, no lesse fraile than they: it being *more shame for a Man to be leakie and incontinent*

at the Mouth, then for a woman to ſcatter her favours.

55. To make *love* to *married women* doth not only multiply the Sinne, but the danger: neither can you, if queſtion'd by her husband, uſe, with hope of victory, any ſharper Weapon than *Repentance ſheathed in a modeſt excuſe.*

56. Fly, with *Joſeph*, the *Embraces of great Ladies*; leſt you looſe your liberty, and ſee your leggs rot in the ſtocks of the *Phyſitian*: they being often Unwholſom, ever ſo unreaſonable, as to exact a conſtancy from you, themſelves intend not to obſerve: perverting ſo far the curſe of God, as to make *your deſires ſubject to theirs.*

57. Uſher not *women* to *Maskes*, *Playes*, or other ſuch *publick Spectacles* to which you have not an eaſy acceſſe for Money or Favour: ſuch places being apter to create injury, than afford an handſome opportunity for revenge: Beſides, if thoſe you carry be old and deformed, they diſparage you; if young and handſome, themſelves.

II. Love and Marriage.

To the Reader, concerning the following Discourse of *Love*, and *Marriage*.

THis had not appeared being a result of more juvenile years, but that I feared, if let alone, it might hereafter creep abroad from under a false impression, and one more scandalous to that sexe, than becomes my Complexion or Obligation. Therefore to vindicate me from the no less inhumane then unnaturall imputation of a Woman-hater, *I do here protest, with a reference to their Charity and my own most serious Affections, That if the Party advised had been a* Daughter, *my inke must have cast blacker, than the rich grain of their Angelicall Beauty is capable to be asperted by.*

It

It being observable, That such Idolaters as made She-Deities the object of their worship, were, by all, celebrated for most Learning, Wisdome and Civility. Nevertheless, though Women be Cordials when desire is past, and Juleps while the heat continues, *yet since it is ordinary, for Dablers in Beauty to mistake* Poyson for Physick(*such feminine Boxes not alwaies bearing Drugs suitable to their Inscriptions, but being often painted with more perfections, than they carry in them*)*I hope this discourse may the better be excused, having the Example of* Solomon *to justifie the harshness of my Expressions, no lesse than his Follies to warrant the necessity of the Caution; lest my Son should mire himself & his hopes in the pursuit of such* foolish flames, *as have tempted the strongest, wisest and most religious out of the waies of Peace. I shall forestal the Reader with no further Complement, than* That he would forbeare to condemn or praise beyond Reason; *lest he should appeare too severe towards my Levity, or Indulgent to his own Morosity, in relation to Beauty.*

1. *Love*, like a Burning-glass, contracts the dilated lines of Lust, and fixeth them upon one object; bestowed by our fellow creatures, (the exacter Observers of the Dictates of Nature) promiscuously, without partiality in affection, on every distinct Female of their respective *species*; whereas man, being restrained to a particular Choice, by the severity of Law, Custom and his own more stupendious Folly; out of a jealousy to be robb'd of a present desire, is so hurried away with the first apparition of an imaginary Beauty, (supposed by his Fancy, grosly abused by her servants the Senses, corrupted and suborn'd through an implacable appetite, which Nature for her own end of continuance, stirs up in al to this fleshly Conjunction) that no Reason can for the present be audible, but what pleadeth

pleadeth in favour of this ſoft Paſſion; which makes a deeper or leſſer impreſs, proportionable to the temper of the Heart it meets with; cauſing Madneſs in ſome, Folly in all: placing, like ſtupid Idolaters, Divinity in a ſilly Creature, ſet by the inſtitutes of nature in a far inferiour Claſs of perfection to that which makes it his buſineſs to worſhip & adore it; Imagining as falſe felicities in the Fruition, as they apprehend miſeries in the Loſs: when all they deſire is but the fruit of that Tree, the kernell of that apple, which firſt deſtroyed us all, fair to ſight, but of fatall and dreadfull conſequence to the taſter; rendering Him ſubject to ſlavery, that was born free: and ſuffering Her to command, who ought in righter reaſon to ſerve and obey.

2. To cure *Youth* wholly of this Deſire, were as uneaſy a task, as to deveſt it of Humanity: Therefore I expect you ſhould be toſſed in this Storm, but would not have you ſhipwrack't, by contracting your ſelf to the Ocean, unleſs, with the Duke

of *Venice*, you might yearly repeat the Ceremony to as great an advantage.

3. For if ever *Marriages* were on all sides happy (which is no Schisme to doubt of) experience never found them among such, as had no other healing, but what they received from the flames of *Love*; which cannot hold without Jealousy, nor break without Repentance, and must needs render their sleep unquiet, that have one of these *Cadds* or Familiars still knocking over their pillow.

4. Those *Virtues*, *Graces* and *reciprocall Desires*, bewitched Affection expected to meet and enjoy, Fruition and Experience will find absent; and nothing left but a painted Box, which Children and Time will empty of Delight; leaving Diseases behind, or, at best, incurable Antiquity.

5. Therefore I charge you, (as you will answer the contrary another day to your own Discretion, and upon the penalty of a bitter, though vain Repentance) not to truck for, or entertain commerce upon the credit of *Marri-*

ages,

age, with a ſolitary, that is, an *unendowed Beauty* (which if really intended, you queſtion your owne Judgment; if otherwiſe, the Honeſty of you both:) from whence I have known ſuch ſad conſequents to reſult, as have made ſome (wiſe enough to preſage the miſchief of the event) ſo far concede to the tears and miſery of the Party, as to caſt themſelves, out of meer pitty and conſcience, into the precipice of *Marriage*; burying their own fortunes and future felicity, only to ſatisfy the affection of another.

6. *Marriage*, like a Trap ſet for flies, may poſſibly be ointed at the Entrance, with a little Voluptuouſneſſe, under which is contained a draught of deadly wine, more pricking and tedious than the Paſſions it pretends to cure, leaving the Patient in little quieter condition in the morning, than him that hath over-night kill'd a man to gratify his revenge.

Eve, by ſtumbling at the Serpents ſolicitations, caſt her Husband out of Paradiſe: nor are her Daughters ſurer

of

foot, being foundred by the heat of Luſt and Pride: and unable to bear the weight of ſo much of our Reputation, as Religion and Cuſtome hath loaded them withall; that an unballaſted Behaviour, without other Leakage, is ſufficient to caſt away an Husbands Eſteem: Neither doth the penalty of a *Light Report* laid on the *Mother*, conclude there, but diffuſeth it ſelf, like a Leproſy, over *Poſterity*, being uncapable of any other cure, than length of time can deduce out of forgetfulneſſe.

7. It were ſomething yet, if *Marriage* could *anſwer* the *expectation* of all ſhe boaſts the cure of, in the large Bill, our Mountebank Teachers proclaim in every ſtreet; which, upon triall, ſhe often comes ſo far ſhort of, as to ſatisfy none, but rather aggravates the ſinnes of Solitude, making ſimple *Fornication* to ſprout into *Adultery*. And if it happen that your *Wife* be *impotent* or *infected* (as not a few are) with one or more of thoſe loathſom *Diſeaſes* incident to weake feminine nature,

nature, which render her unsociable, you are posted off, both by Lawyers and Divines, to the same patience, I do here more opportunely propose, before you are fallen under so mischievous and expensive a Conjunction.

8. If none of my perswasions, nor others wofull Experience, daily met with in the world, can deterre you from yoking your self to anothers desires, make not *a celebrated beauty* the object of your choice; unless you are ambitious of rendring your house as populous as a Confectioners Shop; to which the gaudy Wasps, no lesse then the liquorish Flies, make it their businesse to resort, in hope of obtaining a lick at your Honey-pot: which though bound up with the strongest obligations or resolutions, and sealed by never so many protestations, yet feminine vessels are obnoxious to so many frailties, as they can hardly bear without breaking, the Pride & Content they naturally take in seeing themselves adored; Neither can you according

according to the *loose customs of England*, decently restraine Her from this Concourse, without making demonstration of Jealousy towards her (by which you confesse your self a *Cuckold* in your own imagination already) or Incivility to such as come to visit you; though it may be strongly presumed, Your sake hath the least share in this Ceremony; however tied in manners to attend with patience, till his *Worship*, perhaps his *Lordship*, had pumped his wit dry, having no more Complements left but to take leave; Thus, with his Invention rebated, but not his Lust, he returns home; where the old preserver of baudery, his Kinswoman, perceiving, by his dejected countenance, that he came short of his desires, and wanting a new gowne, imbarks her self for the imployment; and to put the honester face upon so ugly a designe, she contracts a strait alliance with your (yet possibly unconquered) Bedfellow, and under pretence of a Gossiping, or perhaps a voyage

to

to some Religious Exercise, hurries her away in his *Honour's* Coach to a Meeting house, where though she be taken by Storme, is fairely sent home with Bag and Baggage, being only plundered of what you are not likely to misse; And finding it unsafe to complaine, returnes againe upon her parole, or so often as her new Governour pleaseth to summon her, sheltering the Fault under Custome, your unavoidable Fate, or perhaps Providence (which for their excuse, some are wicked enough to pleade) till her Forehead be as much hardened with Impudence, as yours is by Reproaches, &c. And yet he is the happier owner, who hath a Wife wise enough to conceale the reall Hornes of her husband, then she, that being innocent, doth by her light carriage make the base symptomes appear in the world's opinion: Oh remember this, when you are about to forget the Pleasure and Safety, only to be found in a *Single Life*.

If

If you consider *beauty* alone, quite discharged from such *Debentur's*, as she owes to the Arts of *Tire-women*, *Taylers*, *Shomakers* and perhaps *Painters*, you will find the Remaines so inconsiderable, as scarce to deserve your present thoughts, much lesse to be made the price of your perpetual Slavery: Be not then led, like a Child, by these gaudy *Butter flies*, amongst the bryers and nettles of the world; since obtained, a little time and use will weare off their fading colours, leaving nothing in your possession but a bald, drowsy *Moth*; which if good, will by accident, if bad, make it her business to discontent you.

9. The *English Lawes* are composed so far in favour of *Wives*, as if our Ancestors had sent Women to their Parliaments, whilst their Heads were a wool-gathering at home, allowing no *abusing of Husbands* capitall, nor *Marriage* dissolvable, but in case of *Adultery*, not subject to proofe but under the attests of two Witnesses at one

one and the same time: Nor is non-cohabitation a sufficient discharge from His keeping all such Children, as Her Lust shall produce during his aboad between the four *English Seas*; so as if his wife be a *Strumpet*, he must banish himself, or deale his bread and clothes to the spurious issue of a Stranger; a thraldome, no wise man would sell himself to for the fairest inheritance, much less for trouble, vexation and want during Life. Whence it may be strongly presumed, that the hand of *Policy* (which first or last brings all things, expedient to humane society, under the imperious notion of Religion) hung this padlock upon the liberty of men, and after Custome had lost the Key, the *Church* according to her wonted Subtilty, took upon her to protect it; delivering in her Charge to the people, that *single wedlock* was by divine Right, making the contrary, in diverse places, Death; & where she proceeded with the greatest moderation,

Excommunication:

Excommunication: condemning thereby (besides foure fifth parts of the world) the holy *Patriarchs*, who among their so frequent Dialogues held with their Maker, were never reproved for multiplying *Wives* and *Concubines*; reckoned to *David* as a Blessing, and to *Solomon* for a mark of Magnificence. Nevertheless the wily *Priests* are so tender of their owne Conveniencies, as to forbid all *marriage* to themselves, upon as heavy a punishment, as they do *Polygamy* unto others: Now if nothing capable of the name of Felicity was ever, by men or Angels, found to be denyed to the *Priesthood*, may not Marriage be strongly suspected to be by them thought out of that list? though to render it more glib to the wider swallow of the long abused *Laity*, they have gilt it with the glorious Epithet of a *Sacrament*, which yet they loath to clog their owne stomachs withall. However the patient submission to the Institution of *Marriage* is the more to be wondred at, since *Man*

and

and *Woman* not being allowed of equall ſtrength, are ſo far prevailed upon by *Policy*, as quietly to ſubmit themſelves to one *Yoke*.

10. Yet this may be ſaid for it, that as men ſuffer themſelves to be bound, when they are cut of the *ſtone* or any ſharp Diſeaſe, being conſcious of their want of Reſolution or Conſtancy: From whence the wiſe Operator takes ſo great an advantage, as not to let them looſe, till they have obtained their Cure: ſo the grave *Law* ſettles by this way our wild and wandering affections, converting them to the publick benefit, perſwading ſuch as are willing to heare her, That *A wife is a Medicine both for ſtrong and weake*, quenching the fire of the one, no leſſe then reſtoring the heat of the other: Being the true and ſhorter part of the *Tally*, without which man can render no juſt Account of his Life; thought too ſmooth and oily to climb Heaven, unleſſe mingled with the vineger of *Marriage*.

11. Nevertheleſſe

11. Nevertheleſſe there is not in private perſons any other neceſſary conſtraint to this *Conjunction*, but what reſults from underſtandings ſo muſled for the preſent, that they cannot diſcerne, that *Marriage* is a Clogge faſtened to the neck of Liberty, by the jugling hand of *Policy*, that provides only for the generall neceſſities of all in groſſe, not the particular conveniencies of ſingle perſons; who, by this, give ſtronger Security to the Commonwealth, than ſuits with Prudence or Liberty. And to ſuch as aske, How ſhould the world ſubſiſt, did all obſerve the like caution? It may be anſwered, As well as without Unthrifts, who by ſpending their eſtates profuſely, make way for wiſer men to be the more happy; and as it is impoſſible to finde a dearth of the latter, though not compelled thereunto by any other Law, than the inſtigation of their owne Folly; ſo doubt not but there will be enough found of the former, to ſtock the world, with-

out putting so chargable an experiment on your own conveniency.

12. We brook nothing well, *Restraint* ties us to: Therefore some take more content in sharing a *Mistresse* with others, than they can find in the sole Fruition of a *Wife*: The reason is, *Strangers are taken for Dainties, Wives as Physick.* *Riches* and *Honour* were in the same predicament, but that they still leave something behind to be desired, *Lust* nothing, beyond the repetition of the same againe, which after a few enjoyments growes tedious. Other Courses weary us with *Change*, this with Continuance.

13. Aske your self, what desire you ever attained, that a long and often repeated *Fruition* did not render tedious, if not loathsome, though the thing wished for remained in the perfection it was before enjoyment? And can your Reason promise you, to continue the same

ſame unto *Beauty*; ſo tranſitory, as it is in a manner loſt, before you can truly conſider, whether it belongs to Nature, or the Dreſs? therefore when diſcontented with your preſent condition, tumble towards any Change, rather then into that bottomleſs Pit, out of which no repentance can bayle you.

14. After that *Age*, *Wearineſſe*, *Wiſdome* or *Buſineſſe* hath diſpoſſeſſed you of this dumb and deafe *amorous Spirit*, and concluded all deſires to *uxorious vanities*, it is poſſible your *Wives* appetite may increaſe, and that Diſeaſe of *Luſt*, which your Youth cured before ſhe had leaſure to diſcover it, may then unſeaſonably interrupt your ſleep; calling for That, there ſhall be nothing in her, but importunity, to provoke you to; nor in you, but the deſire of quiet, and to conjure down the fierce Devill of *Jealouſie*, which haunts the houſes of Married folkes, rendring them no leſs unhappy, diſmall and clamorous, then the Temple of *Molech*, where ſuch Children

dren and Servants, as you moſt delight in, ſhall paſs through the Fire of daily Contention.

15. Were it poſſible to aſſigne to your Choice *the Virtues of your Mother* (which I confeſſe are inferiour to none) and fancy a *Son*, with as rich Parts as imagination is able to endow a creature withall; yet a *Daughter* may come, that for want of good Behaviour, or care in Marriage, ſhall infuſe ſo much gall into your cup, as will be able to imbitter all the pleaſure taken in the reſt: Or if you ſhould eſcape this in regard of one, the leaſt deformity happening to any of the others, will cauſe more griefe, than all the towardlineſſe of the moſt perfect can out-talke.

16. Our Beldame *Eve*, to ſave her longing, ſold us all for an Apple; and ſtill as we fall into the ſame deſires, *apprehending felicities in things we never tryed*, we are carried away by her peeviſh *Daughters*, the true *Syrens* wiſe *Uliſſes* ſtopt his eares againſt, who under pretence of Pleaſure and Love,

Love, lead us into Dens and obſcure Holes of the Rocks, where we conſume our pretious Time and bury our Parts, (which might enable us to deſpiſe or honour this world, as beſt ſuited our complexions) feeding, all our lives, upon the dry bones of Want and affliction, and like *Actæon*, torne by our Families; Nothing being more certaine, than that a Married man changeth the ſhape of naturall Freedom, and inrols himſelf among ſuch as are rendered Beaſts of burden under Reaſon of State; whereas thoſe unclog'd with this Yoke, if they like not the ſervice and diſcipline of their own, may the eaſier exchange it for that of any other Commonwealth.

17. Though nothing can wholly diſengage *Marriage* from ſuch *Inconveniencies*, as may obſtruct felicity, yet they are beſt palliated under a *great Eſtate*; all other Arguments for it receiving commonly confutation from Time and Experience, or are evaporated by Fruition: *Birth* impoſing a neceſſity of Charge, as *Beauty* doth of Jealouſy

Jealousy, if not of a bad report; Innocency being often found too weak to guard it self from the poyson of tongues.

18. The true extent of *her Estate* therefore is first to be surveyed, before you entaile your self upon the Owner: And, in this, common Fame is not to be trusted, which for the most part dilates a *Portion* or *Joynture* beyond its naturall bounds, proving also not seldome litigious, and *that* found *given by Will*, questionable: by which Husbands are tied to a black Box, more miserable then that of *Pandora*: there being in the Law hope of nothing but trouble and injustice. Neither do *Widdowes* seldome put their *Estates* out of their owne reach, the better to cheate their Husbands, perverting so farre the course of nature, as to make him thrash for a Pension, who ought to command all. This requires *Love* to be Ushered into this undissolvable Noose, by Discretion,

ſince it hath rarely fallen within the compaſſe of Example, that both parties (if wiſe) ſhould be cordially pleaſed with their bargain: Therefore the Yoke of Marriage had need be lined with the richeſt ſtuff, and ſofteſt outward conveniences, elſe it will gall your Neck and Heart, ſo, as you ſhall take little comfort in the Virtue, Beauty, Birth, &c. of her to whom you are coupled.

19. As the fertility of the enſuing year is gueſſed at by the height of the river Nilus, ſo by the *greatneſſe of a Wives Portion* may much of the future conjugall Happineſſe be calculated: For, to ſay truth, *a poor Marriage*, like a Fathers Theft or Treaſon, entails ſhame and miſery upon Poſterity, who receive little warmth from the Virtue, much leſſe from the Beauty of their Mother.

The beſt of husbands are Servants but he that takes a *Wife* wanting *Money*, is a ſlave to his affection, doing the baſeſt of Drudgeries without wages. Experience cries in the Streets

Streets, that he who takes his *Maid* into the Marriage bed, finds her no leſſe imperious a Miſtreſſe, than he that is coupled in the higheſt Link: For ſuch as bring nothing, eſteeme themſelves ſleighted if they command not all; whereas better Educations are apter to confeſſe an Obligation, than thoſe baſely born.

20. Yet take one who thinks her ſelf rather *beneath* than above you in *Birth:* ſince *honourable Perſons*, as is reported of *Eagles Feathers*, in *a Bed*, conſume all not of the ſame plume: *Riches* were in a like predicament, in relation to *Pride*, but eaſier paſſed by, becauſe beſt able to bear the charges of her owne folly; whereas *lean Honor* like *Pharaoh's Kine*, devours the *Gentry* with whom they match, by multiplying the quantity of their Expenſes.

21. I confeſſe *Vaſt Eſtates* are not ſo ſenſible of the inconveniencies of *poor Marriages*, as having, beſides greater Diverſions, the ſtaffe of Power to keep the lean wolf from

the dore : *Want* being no leſſe the originall of moſt Sins, than the Mother or all Plagues : ſo as the depth of *Poverty* calling upon the bottomleſſe pit of *Deſpair*, tempts the ill-bred *Son*, for want of better education (to chang a life, he thinks cannot be made more wretched) to marry the Chamber-maid : by which the no leſſe unadviſed *Daughter* learns to run away with the *Groom* : Do not the carefull looks of all Fathers give evidence to the truth of that Saying, *Children are uncertain Comforts, but certain troubles.*

22. Therefore *(deare Son)* if you find your ſelf ſmitten with this poiſoned Dart, imitate His prudence, who choſe rather to caſt himſelf into the arms of the Sea, and Travell, then to let his Hopes and Parts wither in thoſe of a poor whining *Dido* : who is no more able to give you Caution, for the continuance of her own Affection, then you are of yours, or of her Beauty.

23. I have heard a *well-built woman*

man compared, in her motion, to a Ship under Saile; yet I would adviſe no wiſe man to be her owner, if her Fraught be nothing but what ſhe carries between Wind and Water.

A neat Wench, like a faire Picture, may adorne a Roome for a generall Commerce, or like a painted Innepoſt, may tempt you as a Stranger, to while away ſome ſcorching houres: but to hang her in your Heart, and turne Hoſt to a bare Holly-buſh, is ſo high a Blaſphemy againſt Diſcretion, that it would not onely exceed repentance, but pitty and forgiveneſs, eſpecially in relation to you, who have had theſe Rocks marked out on all ſides, by the Advice or Splinters of an indulgent Father.

24. But if once you render your ſelf a pupill to whining *Love*, he will read you ſuch contrary Politicks, as ſhall perſwade you to make a League with Miſery, and embrace Beggery for a Friend: and after this you are capable of no higher honour, than

to be registred in one of his Martyrologicall Ballads, and sung by Dairy-maids to a pitiful Tune.

25. To conclude, if you will needs be a Familist and Marry, Muster not the *want of Issue* among your greatest afflictions, as those do, that Cry, *Give me Children or else my Name dies*; the poorest way of immortalizing that can be, and as naturall to a Cobler as a Prince, and not seldome out reached by a Grave-stone: This proves them no fooles that made their own choice, by *Adoption*, out of the masse of humanity, not confining themselves to such as the doubtfull chance of *Marriage* obliged them to: since Wives do worse then miscarry, that go their full time of a Fool with a Bossive birth; yet less uglinesse resides in the greatest personall Deformity, than in an ordinary Mulct of the mind: nor can there be a greater dissemblance between one wise man and another, though strangers in blood, then daily falls out betwixt them and their

own

own Issue: so as it is rarely observed, that a prudent Father begets a like Son: in which, Nature proclaimes, Things of moment not made for *Stallions*, and to bury their rich Talents in the tedious commerce and loathsome sheets of a silly Woman. And if we consult right Reason, not Opinion, more of our Blood runs in a Brother, than a Child; the Surer side being alwaies a stranger to the Family: The truth is, they are really no more ours, than the curles of our haire, or parings of our nailes, carrying often such Thoughts towards us, as we should detest any for, but them: Made ours rather by Use then Nature, as appeares in the rest of Gods Creatures, who look no longer after their Young, then whilest they are unable to shift for themselves: This also speakes an immoderate Sorrow for their Losse, as impertinent, as the like desire to procure them: none being truly capable of Felicity, that situate it

out of the extent of their owne reach, or are over-passionatly affected with other forreigne misery, then what doth purely belong to themselves.

26. But if this savours too much of the *Stoick*, You may qualify it as you please: For I doubt not, but the zeal your *Youth* doth yet retaine towards the Creed and Practice of others (possibly not so well taught) may at present make much of *This* look like *Blasphemy*: But when so many Winters have snowed on your Head, as on your fathers, you will think it *Canonicall, and fit to be read to Posterity.*

TO

To the WOMEN READERS,

Concerning the fore-going Discourse
Of Love and Marriage.

THough the multitude, that croud of Errour and Mistakes, like corn, hang their Ears, and situate their Judgments not according to the constant aspect of Reason, But the mutable and senslesse Inspirations of Fooles and Criticks, commonly their Nurses, and according to whose Dialect this childish Monster is taught to prate; yet I did not apprehend it so deaf to its own Interest, and the pitifull voice of wofull Experience, as to imagine any thing, looking like a Mote in t felicity of a Married man, *which becomes not a Beam in the more tender eye of a* Wife; *To whom the cruelty of a tyrannicall custom hath allotted the heaviest, and most uneasy end of the chain: Thought by me sufficiently intimated in*

that Epistle, *set on purpose (in the* former Editions*(before this Section of* Love *and* Marriage, *to stay the Reader from any misprision, the drowsiest Ignorance could lead him into, for want of that Counterpaine relating to* Women; *looked upon, at that time, as impertinent to insert, the Party I then laboured for to arme, being* a Son.

Therefore I hope I shall not need to implore all the Candor *attending your other* Excellencies, *whose smallest skirt will be sufficient to cover me from the strife of tongues, voycing this a new-caught-up Opinion, or, that I detest more, a base* Recantation; *by which I should foulely betray a heart no less ready to be your Foot-stoole in Age, then it was one of your triumphant Charriots during Youth: This being meerly intended to stay the loose Rable from dropping into any farther prejudice of my Innocency, by an equall ballancing the Accounts of* Marriage; *seldome reaching the content of both, especially where the* Groom *is wholly led in by* Love, *and the* Bride *hath nothing more permanent to accom-*

Re-

pany her, then Beauty *and* Youth.

For if the Master *of the* Cabin *finds a* Bedfellow *with her Concomitance, not onely troublesome to stow, but an impediment inconsistent with his own safety, during such a rough storme of intestine* War, *as my Quill was tossed in when first laden with this* Advice, *His* Mate *cannot in ordinary discretion, be imagined to lie easie, who besides,* her *owne particular grievances, hath his dangers also to affright her; And by burying the Regency of a* Mistresse *in the vassellage of* Marriage, *doth not onely go lesse in the former esteem her* Husband *had of her, whilst he lay under the strongest incantation of an unsatisfied desire, but ventures the forfeiture of that ancient Charter, by which* Free Beauty *is allowed a passport through all Nations where Civility or Honour Commands: Rendering her self in all distempered times (where single she might remain in an harmeless Neutrality) obnoxious to an ill treatment from the contrary Party to that her owners fortune, folly or friendship hath contracted him to.*

Thus

Thus, like the Angels *ſent to the reſcue of Lot,* Women *do not only run the hazard of their own Contamination by* Marriage, *to draw men out of the ſins no leſſe then puniſhments impending the barren and unnaturall delights of ſolitude, but alter their ſhapes, and embaſe their celeſtiall Beauties, when by diſcharging their* Husbands of the venome *of* Love, *they ſwell themſelves into the bulke and dangers of* Child-bearing: loſing *their owne* Name *and their* Families; *to pepetuate that of a meere* Stranger: *And beſides all this, they, in their higheſt ruff, can be looked upon but as the* beſt of Servants; *Having nothing* theirs *in a more proper ſenſe, then a Child hath, whoſe father allows him to call any thing* His, *though without leave he may not diſpoſe of the ſmalleſt part. Nor, in caſe of melancholy* Diſcontent, *(not ſeldome haunting every corner of their Family, which* Women *are tyed to cure, or keepe company with) can they find ſuch ready and ſafe Diverſions, as the*

the waies of Men *are in all places strewed withall: who being freer from* Feare *or* Shame *(Shackles which mens owne Law and Custome, not Nature or Justice hath cast in the way of the Wives felicity) they meet such content abroad, as is withheld from* your sex *under the Key of Conscience, or covered from your desires by the vaile of* Modesty, *or not impossibly laid beyond reach, for want of so easy steps of opportunity.*

Yet besides these visible disadvantages, Married Women *lye under a number that deserve the name of corroding* Plagues, *which the severity of their Modesty, by custome made naturall, forbids them to reveale, and against whose tyrannicall Jurisdiction they may be thought to rebell, that should endeavour to muster them up: For in a small time the* Patient *obtaines his cure, and the* Physician *becomes affected with the same desires, fruition hath discharged the* Husband *of; who doth*

consider

consider his own Remedy as a Drugge easily matched, if not exceeded, by such as may be found under every hedge: laying it aside, like a perfum'd glove, with whose sweetness his senses are so sated by use, as he can apprehend little delight in it; Though Strangers, whose eies are not blered by Fruition, *look upon her as the* Sunne, *which retains the same splendor she had at first, not being* eclipsed *so much from any* Defect *of Nature in it selfe, as by the Clouds arising in the* Husbands *Fancy, from a daily commerce; Through which, though* his love *be diminished, the* Wives *is encreased, if not from affection, yet by an Imposition of Necessity;* men *being to be numbred among such* Diseases, *as are sometime continued with a less traine of Inconveniencies, then parted with all. Whereas if that* Sweet Sexe *remained still in the state of Innocency, not contemplating any other perfections but their own, they might be adored for* beauty *during Youth, and reverenced for* virtue *in* Age; *And by putting this restraint upon the felicity of* men, *bring them to an honourable Composition, as the*

Sabine-

Sabine-Ladies *did the* Romaus.

To conclude, If Men, *the most absolute masters of their Choice and Employment, find occasion of* discontent, *under this* undissolvable conjunction, *who can value* Womens *disadvantage, whose Actions, no lesse then their most intrinsecall Desires must be subject to, and wait the leisure of their* Husbands?

III. Travell.

ADVICE TO A SON.

III. Travell.

1. SOme, to ſtarch a more ſerious face upon wanton, impertinent, and dear-bought Vanities, cry up *Travell*, as *the beſt accompliſher of Youth and Gentry*, though detected by Experience in the generality, for *the greateſt debaucher*: adding affectation to Folly, and Atheiſm to the Curioſity of many not well principled by Education: Such Wanderers imitating thoſe Factors of *Solomon*, that together with Gold, returned Apes and Peacocks.

They and onely they *advantage* themſelves by *Travell*, who, well fraught with the Experience of what their

their own Country affords, carry over with them large and thriving Talents, as those Servants did, commended by our Saviour: For he that hath nothing to venture but poore, despicable and solitary Parts, may be so far from Improvement, as he hazards quite to lose and bury them in the externall *Levity* of *France*, *Pride* of *Spaine*, and *Treachery of Italy*: Because not being able to take acquaintance abroad of more Prudence, then he meets with in the Streets and other publick places, the Activity of his Leggs and Armes may possibly be augmented, and he by tedious Complements, become more acceptable in the eyes of silly Women, but useless, if not pernicious, to the Government of his own Countrey, in creating doubts and dislikes by way of a partial Comparison.

2. Yet since it *advanceth Opinion in the world*, without which Desert is usefull to none but it self (Scholars and Travellers being cryed up for the highest Graduates in the most universall judgments) I am not

not much unwilling to give way to peregrine motion for a time; Provided it be in *Company of an Embassadour, or Person of Quality*; by whose power the Danger may be rebated, no lesse then your charg of Dyet defrayed; inconsiderable in such a Retinue, as Persons of their Magnitude are forced to entertaine.

3. Or if your Genius (tempted by profit) incline to the life of a *Merchant*, you have the Law of Nations, and Articles of a reciprocall Amity to protect you from other inconveniencies, then such as Indiscretion drawes upon rash and unadvised Strangers.

And thus man'd out, Your Experience may receive Lading at the first hand, when others, failin, of the like Advantages, must take up that little they make, at the common Beame; yet pay more Custome, and run greater hazards then the whole Returne, when cast up, is able to compense.

4. Or in case this Nation should againe breake out into *Partialities*, it

it may not be ill prudence, to go where you may have the prospect of the *War* with safety, who ever prevaile : And for the Place, I say *France*, if you have a purse: or else some Town in the *Netherlands* or *Flanders*, that is wholsome and safe ; where *French* may be attained with litle more difficulty then at *Paris*, neither are the Humours of the people so very remote from your own.

Now if it be your fortune, on any such like Accounts, to leave your Native Country. Take these *Directions* from a *Father*, wearied (and therefore possibly made wiser) by *Experience*.

5. Let not the irreligion of any Place breed in you a neglect of *Divine Duties:* remembring, God heard the prayers of *Daniel* in *Babylon*, with the same Attention he gave to *David's* in *Sion*.

6. Shun all *Disputes*, but *concerning Religion* especially; because that which commands in chief, though false and erroneous, will, like a Cock on's own dung-

dunghill, line her Arguments with force, and drive the Stranger out of the Pit with insignificant clamours, All Opinions, not made naturall by Complexion, or imperious Education, being equally ridiculous to those of contrary Tenents.

But where you find such Discourse unavoidably obtruded, mould your Arguments rather into *Queries*, then dogmaticall Assertions; professing it *more the busines of Travellers, to Learne, then Teach*: This, besides the removall of Jealousies, will proclaim you Civil, and not bury the hope of a future Complyance: Muzling the mouthes of the rigid Zelots (who think none worthy of Life, found out of the Traine of their own Opinions) no less then engaging the more Moderate, rather to pitty you, as one mis-led, then accuse you for Wilfull and contumacious: Observing herein *the prudence of our Saviour*, who prohibits the casting of Pearles before such, as are more likely to employ them to your Dammage, then their own

owne Edification: And therefore Silence ought not in reason to be reckon'd for a desertion of Truth, where it cannot be maintained, but to the prejudice of what the Imperative Power hath declared so to be.

A *Sceptick humour*, as it is most sutable to any *man* out of Power, so especially if he Travels; lesse offence being taken at *Doubters*, then such as boldly undertake to Determine: There not alwaies remaining a necessity, either in Religion or discretion, to give a *positive Answer*; as appears by *Christ*, who *did not seldome oppose one ambiguous Question against another no lesse dangerous to resolve*: Therefore you may be as well a Murderer as a Martyr, if you run unadvisedly into Ruine.

7. Keepe your *Zeal* chain'd for a Guard to your conscience, not letting it fly upon such things as Custome hath not made it familiar withall, (Remembring, that the *Saddnces*, who denied Angels and Spirits, are not registred for such implacable enemies to

to our Saviour, as the *Pharisees*, who confessed both:) the fury of which Passion hath transported some so far, as to strike the *Eucharist* out of the Priests hands, that carried it; Choosing, like giddy *Phaetons*, to burn, rather than not manifest themselves (unseasonably) the Children of God.

8. Do not imitate Their follies, who conceit themselves bound in honour to *assert* all *Customs* used in the Places they come from; which, besides contraction of Quarrels, brands such So, histers with the imputation of a partiall Incivility: *Custom* being of that insinuating nature, as it can convert into the shape of comelinesse, Diet, Apparell, Gestures, Opinions and Sins, that, to a stranger, may appear most distastfull, ugly, uncouth and unnaturall: This renders a Defence of the Errors of your owne Country as undecent, as the too lowd proclaiming of them is shamefull and unworthy.

As it is neither mannerly nor safe to *discommend* any thing used Abroad,

so

so likewise it is disadvantageous; for by *Commendation* you shall the better screw out the true Opinion themselves have of it, which upon your *Dislike* will be concealed, or heightned, out of shame, or ostentation.

9. Fall not into *Comparisons*; For what doth it concern the Advancement of Wisdom, whether *London*, or *Paris*, St. *Marks* Church or *Paul's* be the fairest. The like modesty must be observed at your return home; lest you should seem to have lost, in your travell through other Nations, the naturall affection so justly due to your Own; which may raise suspicion of a change, either in your Religion or Allegiance.

10. *Condemn* none with too much *severity*, you find in never so palpable an *Errour of Judgment or Manners*, (which for the most part are meerly respective to Time and Place) lest you should bait a Trap with a Precedent strong enough one day, to catch your self; All things, we stile

Sin,

Sin, lying in the bowels of men, as Metals do in the Earth, under an equall parity, till *Policy*, for the benefit of Commerce, ſtamps them with the Image of the *Devill*, and on their Ranverſe *Puniſhment* and *Shame*: No more proper to them by nature, then for Gold or Silver to beare the Impreſſe and ſuperſcription of a Prince, before it be coyned, and made currant, or prohibited by *Law*, the *Maſter of the Mint*, in relation to *Good* or *Evill*.

Though it may ſute no leſſe with your yeares, then mine that adviſe you, to follow ſuch *faſhions in Apparell*, as are in uſe as well at home as abroad, thoſe being leaſt gazed on that go as moſt men do: yet it cannot be juſtified before the face of Diſcretion, or the Charity due to your own Country-men, to eſteem no *Doublet* well made, nor *Glove* worth wearing, that hath not paſſed the hands of a *French Taylor*, or retaines not the *ſent* of a *Spaniſh perfumer*. A vanity found incident to *England*, and the people, our ordinary account, reckon

reckons *East* of us: a strong presumption, the last arrived within the Pale of Civility, else they would be more confident of their own *Inventions*, had they not still fresh in memory, from whence they derived the Arts of *Building*, *Cloathes*, *Behaviour*, *&c.* A Fancy, though foolish, yet easier excused, did it not ascend to the more rare and usefull *Endowments of the Mind*, so far as to put a miraculous estimation upon the *writings of strangers*, and a base alay on better of *their own*: Since, upon a strict examination, the moist Heads of these colder Climates may be found to have dropped as pure Reason, as the neerer approach of the Sun was ever yet able to draw from the more tosted braines of *Spain*, *Italy*, or *France*. Therefore lanch not too suddenly into a rough and deep *Censure* of such *Authors*, as you find go contrary to the high tide of Opinion for the present, lest compeld to a retractation, you confess your self apt to be misled by the common prejudice daily

found in the waies of desert: As such must needs be, that would have cashieered *Bacons Advancement of Learning*, as an Hereticall and impertinent piece, but for an invincible strength of contrary Judgments that came to his rescue from beyond the seas: *Englishmen* bearing a greater reverence to the *Votes*, and a lesse prejudice to the *Inventions* of *strangers*, than their own; else our *Authors* needed not to *travell* for repute, especially at that time when our *Pulpits* no lesse than *Theaters* condemned of Ignorance all the knowne world besides. For however it might be with us in the time of *Edward* the fourth, and notwithstanding the Character *Philip de Comines* gives of the bluntnesse of the *English Pens*, were then no hyperbole; yet now no Reader unmuffled by Malice or Ignorance but must acknowledge that the late King did not only in that vanquish all neer his rank, that almost ever went before him; But hath left many, though

though short of his parts, very well able to grapple with the choiseſt of other Princes ſubjects.

11. If the wiſdome of the *States of Holland* were warily obſerved (who give no other anſwer for the preſent, to any new Propoſition, but *Peut-eſtre*, in Engliſh, *It may be ſo*: (by which they civilly evade a peremptory aſſerting or denying the validity of any Argument) The Hell of the *Inquiſition* would not be ſo repleniſhed with the Soules of poore unadviſed Chriſtians: who, made giddy with an impertinent Zeal, and confident in the Promiſes of the treacherous Jeſuits their Countrymen (that have waies enough to betray you, without diſcovering themſelves) communicate to them *prohibited Bookes*, in hope to convert them (which I adviſe you by no meanes to carry with you:) This *M. Mole* found true in a tedious and ſharp Captivity, reported to be betrayed by Sr. *T. M.* at the inſtigation of the Lord B. to whom he was aſſigned Tutor, by the Earle of Ex.

12. To the *Eucharist*, met in the Streets, (through which it is often born to the houses of the Sick,) Costome, no less then the Injunction of the Magistrate, obligeth all to kneel, or bow: The which if a Stranger neglects, he is liable to the Inquisitors: Now if it be an Idol, St. *Paul* saith *an Idol is nothing*: And if it renders the Meat offered unto it no waies distastfull to a sound Conscience, how should it deprave me to be uncovered, as the rest are? It being palliated, if not absolutely decided this way, in the case of *Naman*, and the Duke of *Saxony*; whom *Luther* permitted to assist the Emperor *Charls* the fifth at Mass, onely to preserve a temporall Dignity, covering it with the title of Civil respect.

13. Pity, rather then spurne at those you see prostrate before a *Crucifix*: Considering we find it enjoyned, by the Penner of the *Practice of Piety* (too often printed, to carry the marks of any thing contrary to the genuine mind of the then Protestant

ſtant Church) that *all communicants, at the article of their receiving, ſhould imagine the poſture of Chriſt upon the Croſſe.* And if ſo, doth it not leave roome for a Query, who is the moſt miſtaken, He that makes to himſelf a Repreſentation in his Heart, or on the Wall? Yet this, with the reſt, is layed before you only as an Adviſo, not a ſtumbling block, and occaſion of offence.

14. Enter no farther into *Forraigne Churches*, then the hand of your owne Religion and Conſcience leades you; For, though the Body of their *Worſhip* do not take you, the higher expreſſions of *Zeale*, and *Auſterity* (in the preciſer ſort of Church-men and people, taken for the Soule of all Profeſſions) may ſeeme to diſcover ſome defects in your owne: And ſo, diſpleaſed on all ſides, you daſh upon the rock of Atheiſme; as ſuch do, that value the Merits and Sanctity of Chriſt, by His, who pretends to be his Vicar; and all morall Virtue by the ſcant Standard, they finde

it measured by at *Rome* where they put out the eyes of the less advised with the dust of Antiquity, which we seeming to want, are not so catching to those, not wise enough to look behind the Curtaine of *Formalities*.

Yet where Conscience and Reason give you leave to *comply* (as possibly they may in many things) do it ingenuously, without compulsion or dint of an Argument; least, opposing a Truth upon the By, you give them cause to think you guilty of Falshood in the Maine.

15. Consort with none who *Scoffe* at their own *Religion*, but shun them as spies or Atheists: For Strangers honour them most, next to those of their respective Tenents, that are modestly, zealous in the observation of their own.

16. Eschew *the Company of* all *English* you find *in Orders*: For as they have imitated the lapsed Angels, in falling from their first station, so they beare the like malevolence to all they despaire of bringing into the same con-

condemnation: being for the most part despicable, poor, and Melancholy; The Protestants eying them as Apostates and the Catholicks as Fugitives and unprofitable devourers of the Natives bread. Thus young *Scholars*, because not able, to reach all they desire at home, like Prodigals abandon the bosome of their Mother, unadvisedly casting themselves into that of want and reproach: Viscount *Mont's* Brother being but a Porter to a Religious house, and many of the rest exposed to such hard and desperate missions into the *Indies* and other remote Climats, as their lives are rendred no lesse tedious then uncertain.

17. Besides, he that beyond Sea frequents his own *Country-men*, forgets *the principall part of his errand*, *Language*, and possibly the opportunity to get Experience how to manage his Expence: *Frugality* being of none so perfectly learned, as of the *Italian* and *Scot*; naturall to the first, and as necessary to the latter. The Eng-

lish also are observed abroad more quarrelsome with their own Nation, then strangers, and therefore marked out as the most dangerous Companions.

18. An *Injury* in forraigne aire is cheaper passed over then revenged, the endeavour of which hath (not seldom) drawn on a greater: Besides, if Patience and Evasion be not learned by your Travell, the Bils you have taken up may perhaps be discharged, as to the Merchant, but quire lost in regard of any return or Profit to such inconsiderate men, as suffer themselves to be transported with their *Passions*: since he that is Master of them, shall act and speak reason, when others, destitute of that Moderation, appear mad, uttering nothing but noise.

19. *Play* is destructive and farall to Estates every where, but to the Persons of Gamesters abroad: rendring them the Objects of Cheating and Quarrels: all by-standers being apt to attest to the prejudice of a Stranger.

20. He

20. He that desires quiet and to decline *Quarrels* (undertaken by Strangers upon irreparable disadvantages) must, above all, avoid giving or receiving *favours from Women*: There being none, out of the List of common whores, any waies acceptable to which some Ruffin (in *Italy* call'd *Braves*, who will murder a man for a Crowne) doth not pretend an interest, either as a Husband, a Kinsman, or a Servant: neither are they safely conversed withall, in relation to health; Participating so far of the nature of Devills, that they are not only instrumentall in the Sin, but many times also in the Punishment.

Make not the *promise of Marriage* a Baud to your *Lust*, nor think her fruit worth owning shall yield possession upon no more formall obligation: Presuming that if she can dispence with the Ceremony, by which Law only makes her yours, it is no lesse possible, that time and the wearisome repetition of the same

embraces, may upon as handsome a provocation, tempt her to change the Substance.

He that ownes a *Whore* in a more peculiar sence, then a common Jakes, descends from the dignity of Reason; And yet I have known some so farre transported as to marry such an one to the infamy of their Families, no lesse then their own future discontent; making *a mercenary Woman* Arbitrator and Guardian of their Issue: Contrary to the wiser practise of *Spain*, where none are admitted Judges of anothers interest, that have taken fees as Pleaders themselves, lest former use should convert them into Bribes: It being hard to forgoe a profitable custome, and as impossible to impropriate such cattell as to monopolize the Aire: For the bar of Honour being once leaped over by that Sex, there remaines nothing certaine to the owner, but the open fields of Shame and repentance.

21. If tempted by *an impatient Affection*

fection to any thing, not without danger or difficulty attained, Catechize your self with this Question; What wish, Fortune or Labour ever presented you with, that, after a full Fruition, did not soon grow tedious, or, at best came not far short of what creaking Expectation had undertaken it should performe? And let this contemplation moderate your desires, That all worldly profit or pleasure is correspondent to a like measure of anxiety and wearisomnesse. Therefore let no importunity warp you contrary to right reason and conveniency, ever arming your constancy against Flattery and Impudence, strong assailants, especially marching under the teares and carresses of a handsome and seeming innocent *Woman*, from whom it is no dishonour to fly, and with whom there is no safety to treat, for feare, like blind *Sampson*, you grind out the remainder of your daies, between Want and Repentance, and be led in Triumph by her Friends, and those suborned

ſuborned to ſeduce you, more ready to ſacrifice the Thanks to their owne Nets, then to the eaſineſſe of your Nature, to which it is only due.

21. If any then be furiouſly *enamoured on you*, whoſe Fortune cannot correſpond for the troubles incident to Marriage, (which God knowes are not a few) venture the loſſe of Her, rather then your ſelfe: it being one of the higheſt pieces of madneſſe, to hang an indiſſolvable padlock upon your future hopes, only *to ſave a wenches Longing*, with whoſe ſoft humour miſcarriage is more ſuitable, than a Mans armed with ſo much advice: Therefore fly from ſuch, as incurable Plagues, nothing being more catching to unbiaſſed nature, than a ſeeming violent affection; which if not built upon a former promiſe, you may leave her juſtly to the melancholy Society of her own Folly; out of which it is all odds but ſhe may happily recover, or imitate the voluptuous death of that Taylor reported to have whined away himſelf for the love of Queen *Elizabeth*.

22. Who

22. Who travels *Italy*, handsome, young and beardlesse, may need as much caution and circumspection, to protect him from the *Lust of men*, as the Charmes of Women: an impiety not to be credited by an honest heart, did not the ruines of *Sodome*, calcin'd by this unnaturall heat, remaine still to witnesse it. And as I have heard, they continue so enamoured this uncouth way of Lust, (led by what imaginary delight I know not) that such as Age and weaknesse have set beyond the power of Acting, suffer themselves to be Patients in that noysome Beastiality; maintaining to this end Emissaries abroad, to entice men of delicate complexions, to the houses of these decrepit Lechers, under pretence of an assignation made by some Feminine beauty; And thus ensnared, the poore uncircumspect young man cannot with conscience do, or safety refuse this base Offic e.

23. Where you never Mean to returne, extend your *Liberality* at first cõing, or as you see cõvenient during your aboad: for what you give at parting is quite lost

24. Make no ostentation of *carrying* any considerable Summe of *Mony about you*; least you turn that to your destruction, which under God is a Strangers best preservation: And *Remove* not from place to place, but with company you know: The not observing whereof is the cause, so many of our Countrimens graves were never known; having been buried in as much obscurity as kill'd.

25. *Inns* are dangerous, and so are all *fresh Acquaintance*, especially where you find their offer of friendship to out-bid a Strangers desert: The same may be said of *servants*; not be entertained upon ordinary commendations.

26. Next to Experience, *Languages* are the richest lading of a Traveller: among which *French* is most usefull, *Italian* and *Spanish* not being so fruitfull in Learning (except for the Mathematicks and Romances) Their other Books being gelt by the Fathers of the inquisition.

27. He that is carried by his curiosity under the Jurisdiction of the *Turke*,

Turke, or other *Mahumetan* Princes, ſhall be uſed (as they eſteem him) like a dogg; and ſo to be armed with a more invincible Patience, then commonly accompanies a man free-born: Inſomuch as I heard a Kinſman ſay, who had been at *Jeruſalem*, that the richeſt experience he brought from thence, could not in the leaſt proportion recompence the trouble he met with, bringing home certain markes of the incivility of the people, for an uncertaine diſcovery of the places fam'd for *Chriſt's* Death and Buriall, And though he thought he merited by it (a conceit I know uncapable of place in your head) yet no reward could hire him to repeat again thoſe weary ſteps: Therefore I adviſe you to believe rather what you may read in your Study, then go thither to diſprove it.

28. I can ſay little of *Plantations*, having had no experience of the: But that he, whith changeth his own Country, ſhall not, in my mind, do ſo well, to go farther from the Sun, or where he may not at leaſt ſhare in the *Government*.

Advice

ADVICE TO A SON.

IV. Government.

COntract not the common diſtemper, incident to vulgar brains, who ſtill imagine more eaſe from ſome *untried Government*, then that they lye under: not having paſſed the firſt Form of Experience, where we may learn, that *Tyranny is no leſſe naturall to power, then luſt to Youth.*

If happy for the preſent, 'tis no better then madneſſe to endeavour a *Change*; if but indifferently Well, folly: For though a Veſſell may yield the more for tilting or ſtirring, it renders all in it unpleaſant to preſent uſe: The Die of *Warre* ſeldome turning to their advantage, that firſt caſt it: ſuch therefore,

fore as cannot make all well, discharge their conscience in wishing it so; Govermẽt being the care of providence, not mine. But if it be your Fortune to fall under such *commotions*, imitate not the wild *Irish* or *Welch*, who during Eclipses, run about beating kettles and pans, thinking their clamour and vexations available to the assistance of the higher Orbes, though they advance nothing but their own miseries, being often maimed, but at best layed by, without respect or reward, so soon as the State is returned to its former splendor: Common Souldiers resembling Cocks, that fight for the benefit and ambition of others, more then their own: This proves it the wholsomer counsell, to stay within dores, and avoid such malignant effects, as people attribute to the supposed distempers of the superior Planets. But if forced to take a stream, let it be that which leads to the desires of the *Metropolis*, the chief City being for the most part preserved, who ever prevailes, in a civill Commotion; abounding in Money and

and Friends, the readiest Commodities to purchase quiet.

2. Be not the *pen or mouth of a multitude* congregated by the gingling of their Fetters; lest a pardon or Comply-ance knock them off, and leave you, as the Soul of that wicked and deformed Body, hanging in the Hell of the Law, or to the vengeance of an exasperated Power: But rather have patience and see the Tree sufficiently shaken, before you run to scramble for the fruit; lest instead of profit and honour, you meet with a cudgell or a stone: And then (if possible) seem to fall in, rather out of compulsion then designe: Since the Zeal of the Rabble is not so soon heated by the reall Oppressions of their Rulers, but may be as easily cooled by the specious Promises and breach of Authority. Wherefore nurse not *Ambition* with *your own blood*, nor think the wind of Honour strong enough to blow away the reproachfull sense of a shamefull, if possibly that of a violent Death: for if *Solomons* Rule be true, that *A living Dog*

Dog is better then a dead Lyon, a Quick evasion cannot but be deemed more man-like, then a Buried valour.

3. A *Multitude* inflamed under a *religious* pretence, are at first as unsafely opposed, as joyned with; resembling Beares exasperated by the cry of their whelps, and do not seldom, if unextinguished by hope or delays, consume all before them, to the very thing they intend to preserve: *Zeal*, like the Rod of *Moses*, devouring all for Diabolicall, that dares but appear before it in the same shape: The inconsiderate Rabble, with the Swine in the Gospel, being more furiously agitated by the discontented Spirits of others, then their own; who cannot be so happy in a Sea of Blood and devastation, the dire effects of war, as in peace, though invaded with some *Oppression*; a Scab that breakes out oftentimes in the most wholsome constituted Bodies of States, and may with lesse smart be continued on, then picked off. And because the Generality are uncapable, in regard of number, either of reward,

or

or punishment, therefore not of use to the Ambition or safety of others, but for the present, like Gun-powder during the flash of their discontent, and as a Lock in a River, are only of force upon the first opening, to drive on the designe of Innovation; loosing themselves afterwards in a more universall dilatation, either out of wearinesse, or doubt of the consequence.

4. The Example of *Brutus*, rather than *Cato*, is to be follow'd in *bad times*; it being safer to be patient, then active, or appeare a foole, then a malecontent: An Evasion not only justified in the person of *David*, and by the eloquence of *Paul* before his Heathen Judges, but our *Saviour* himself is not heard to inveigh against the present *Power*, though it had made the Head of the *Baptist* the Frolick to a Feast.

Owne the *Power*, but not the *Faults* of the *Magistrate*; nor make *Law*, assigned for a buckler to defend your self, a sword to hurt others: lest partiality should allure you to passe the sentence of Approbation upon any

any thing unwarrantable in its own nature. Neither let any Formalities uſed at a mimicall Tribunall (as that was ſet up in the caſe of *Naboth*) perſwade you to more then a paſſive compliance: Since ſuch may ſeem to make greater, rather then diminiſh the wages of their iniquity, that ſeek to cover Rapine with a Gown; which the Sword might patronize with more decency: And this obſerved, the people might cheaper receive all their Injury at the firſt hand, which theſe Retailers of wickedneſs utter at more intolerable rates: The reſult of all is, *Ahab* might better have committed murder ſingle, then render ſo many acceſſary, under the formall pretence of a Religious Faſt, &c.

5. *Before you fix*, conſult all the Objections Diſcretion is able to make, but *once reſolved*, deſert not your Party upon every Acceſſe of a Fever, as many melancholy ſpirits did theſe warres: who, by their often and unſeaſonable flittings, wore themſelves ſo out on both ſides, as they were not worth owning, when

when ſucceſs undertook for them, that they did turn in earneſt: Irreſolution rendering pardon more difficult from either faction, then it could have proved, had they remained conſtant to any: Deveſting themſelvs of the enſigns of *Fidelity*, looked upon by all with the eyes of pity, and do often meet with Honour, ſeldom faile of Forgiveneſſe, from a Noble enemy, who cannot but befriend Virtue, though he hath found it in arms againſt him. Yet if you perceive the Poſt you have contracted to totter, through undermining Treachery or weakneſſe, you may purchaſe your preſervation by all honeſt endeavours: For he that prolongs his life by the forfeiture of a *Truſt* he has undertaken, husbands it worſe, then if he buried it in the field of Honour: *Traitors* in all ages being equally deteſted on both ſides.

6. *Submit* quietly *to any Power* Providence ſhall pleaſe to mount into the Saddle of Soveraignty, without enquiring into their right *for conſcience ſake*, or their Birth, in relation of Honour: Remembring,

Remembring, that not only *David*, but the most famous for successe, did not only cut off other Lines, but were naturall Shepherds under the Cope of heaven, before they attained to be metaphorically so under the Canopie of the Chaire of State; which once possessed, clarifies the present Incumbents Title from the greatest imputations incident to Birth or Proceeding. And the many-headed Beast, the multitude, is seldome more, sometimes lesse gall'd and vexed by the new, than the old Saddle or Riders: who, out of their greater experience of her brutish patience, are more apt to load her with the trappings of Power, and the furniture sutable to a throne; whose Inventory Pride increaseth proportionable to continuance, and the presumption they have of their owne ability to keep the people from attempting their Remove. This may render it indifferent to a wise man, what card is Trump, whose game may possibly prove as fair under Clubs, as Diamonds; neither ought he to be troubled whether his Fetters consist of Many links, or but One.

7. If Authority exacts an *Acknowledgment* from you give it with all readineſs: It being the higheſt Frenzy to diſpute your Innocency with thoſe able to convert the greateſt into a fault: For, if it be no diſhonour to ſubmit to Theeves, if fallen into their Hands; Let not the example of a few fooles (who, like Lice, thrive no where ſo well as in a priſon) tempt you to oppoſe your felicity againſt the Imperative Power, under which the diſpoſure of your perſon doth wholly remaine, and therefore madneſs to deny it words.

I abhorre the Idolatry of the Heathen, yet cannot but mind you of their Humility, in adoring any thing the people ſet up, though but hewed out of the body of an Oake, moſt auſpicious unto ſwine, and principally after ſhaking by ſuch ſtormes as Devils are reported to have raiſed: Therefore if you may enjoy the liberty of your own Conſcience and Eſtate, queſtion not the Deſert or Right of thoſe, under whom you do it.

8. He

8. He that ſuffers his *Conſcience* to miſ-lead him in civill obedience, makes his guide a ſtumbling-block; not conſider-ing that *All Governments now extant had their foundations laid in the dirt*, though time may have dried it up by oblivion; or flattering Hiſtorians lick't it off.

Think it no diſparagement to your birth or diſcretion, to give honour to *freſh Families*, who cannot be denied to have aſcended by the ſame ſteps, thoſe did, we ſtile *Ancient: New* being a term only reſpecting us, not the world; For what is, was before us, and wil be when we are no more: Warre follows peace & peace warre, as ſummer doth winter, & foule wea her faire: Neither are any ground more in this Mil of Viciſſitudes, than ſuch *obſtinate fools* as glory in the repute of *State-Martyrs* after they are dead; which concerns them leſſe then what was ſaid a 100 yeares before they were borne: It being the greateſt odds, Their names ſhal not be regiſtred, or if they be, after death they are no more ſenſible of the honour, than *Alexanders* great Horſe, or any beaſt elſe, his Ma-ſters Indulgence, or the Writers, are

pleased to record. Neither, in a strict sense, do they deserve such honour, for being able to date their possessions from before the *Conquest*; Since if any be due, it wholly belongs to them that were buried in the ruines of their Countries Liberty, and not to such as helped to make their graves, as in likelyhood most did whom the *Normans* suffered to remaine. Therefore tis madnesse to place our felicity out of our own reach, or to measure Honour or Repute by any other Standard then the opinion we conceive of it our selves: It being unpossible to find a general agreement in any good or evil report; The Raigne of Queene *Elizabeth* being no lesse traduced then that of *Richard* the third is justified.

Be not therefore licorish after *Fame*, found by experience to carry a trumpet, that doth for the most part congregate more enemies then friends.

If you duly consider the *inconstancy of common applause*, & how many have had their *fame* broken upon the same wheel that raised it and puffed out by their breath that kindled the first report of

it, you would be as little elevated with the ſmiles, as dejected by the frownes of this gaudy Goddeſſe, formed, like *Venus*, out of no more ſolid matter, then the foame of the People, found by experience to have poiſon'd more then ever ſhe cured; Being ſo volatil, as ſhe is uncapable of fixation in the richeſt jewels of Nature, Vertue, or Grace: The compoſition of that body wholly conſiſting of contradictions, no readier to ſet up this day, than ſhe may be to pull downe the next: This renders it the loweſt puerility to be pleaſed or angry at *reports*: Good being inflamed, and Evill quenched, by nothing ſooner than a conſtant neglect.

9. *Oſtentation of Birth*, at no time decent, cannot in this be ſafe, wherein the very Foundations of *Honour*, are not only ſhaken but laid bare: Beſides, many are ſo abuſed, in the ſound of their owne or their Fathers *Titles*, that by buſtling for the upper end, they often render that a ſhame, which in it ſelf is no crime: as for example, if the ſon of the *Common Hunt* (in Engliſh, the Lord

Mayors Dog keeper) by reason of the title of Esquire annext to his place, should consider himself as a man of worship, &c. Were it not ridiculous? when, God knowes the appellation is used for the honour of the City, not the person that weares it. The same might be said of all Mechanick Places at Court, which to render them the more vendible, were blazon'd with the false Alchymy of a like Title; so farre from advancing repute, that it sets it back in the opinion of all judicious men: Observe how ridiculous such Animals are, to pride themselves in the shadow and taile of Honour, when the substance is vanished, and the Head, &c.

10. Despise none for *meanes of Blood*, yet do not ordinarily make them your Companions, for debasing your owne; unlesse you find them clarified by excellent Parts, or guilded by Fortune or Power: *Salomon* having sent *the slug-gard to the Pismire*, to learn industry, and to the *living Dog*, rather then the *dead Lion*, for Protection.

11. It cannot be looked upon as an act

act of prudence, *to do more for another, then in reason may be expected from him againe* upon a like occasion; unless so far as I am oblig'd to it out of *gratitude*: and no farther can my Prince or any one else expect assistance from me; for if I have not my livelihood by him, I cannot apprehend any cause, why I should expose it for him, especially if I may with any probability be happy and keep it without him. And because most of the first Propriators of Government, in our daies, and long before, have ascended the Throne at the Cost and trouble, if not contrary to the mind of the People they command, why should any lose that for their Preservation, which was never gained by their Benevolence? Therefore if those at the Helme have lost their power, and I not able to find a particular Engagement or Interest strong enough to make their good successe inseparably necessary to my present or future well being, I am not bound to go farther on with them, than suits with my safety, and the security my judgment gives, that they are

able to bring me off: All we owe to Governours is Obedience, which depends wholly on Power, and therefore subject to follow the same Fate and perish with it: For, Friendship can be contracted between none that stand so far remote from the Line of Parity: Therefore all superlative Powers are excepted out of this commerce, because situated, in truth or pretence, under a divine Right, which no interest of mine can reach, much lesse procure; Then, being so far above us, they can be nothing to us, longer then able to support themselves: For if they have an extraordinary and particular establishment in Heaven, it were blasphemy to think they can be puld down by any but God; in the opposition of whose Vengeance, I am no more able, then willing to stand; as those must, that appeare unseasonably for them. Besides, Powers are established to protect us, who are to live happy under them, not miserably for them, if possibly to be prevented; since all sorts of Government may be reckoned among the rest of Gods plagues, pour'd down upon men for

their oppression and disobedience, in the Primitive Parity; which makes our Wils, like *Eve's*, subject to others.

12. No *Government* can be safely *engaged*, by a single person, *beyond requitall*: *Kings* thinking it a diminution of Honour, and *Republicks* a dangerous step to popularity: Here you may see the continuall use of Circumspection, since 'tis possible for Virtue to forme a weapon against it self.

If it be dangerous to *over-oblige* a King, it is mortall in relation to a *Free State*; whose ingratitude, no lesse then Requitall, is divided among so Many, as they are scarce capable of shame or thankes: Every Particular disavowing what is generally thought amisse, And all faults buried in his grave, that hath the fortune to die next. Therefore if possible avoid *Siding*, yet if compell'd, remember it is deducible, both from the History of the great Earle of *Warwick* and *Stanly*, That a King may be as safely destroyed as preserved: And for Common-wealths, they are in nothing more perfect then Ingratitude:

Either Government finding it better husbandry, to pardon Enemies, then reward Friends.

13. *A reconciled enemy* is not safely to be *trusted*; yet if any, a Great one: It being easier for such to execute their malice, then conceale it.

Imagine few the more capable of *Trust*, because you have formerly obliged them: nothing being more ordinary than natures that quit such scores with hatred and treachery: And if you consider, whose hearts have been most empty of pitty towards *unfortunate Princes*, Experience may present you with millions of such, whose hands formerly were filled with their bounty.

Ignorance reports of Witches, That they are unable to hurt, till they have received an almes; which though ridiculous in it self, yet in this sense verified; That *Charity seldome goes to the Gate, but it meets with ingratitude*: They proving for the most part, the greatest enemies, that have bin bought at the dearest rates of friendship, which proceeds from the high pride of Humanity:

manity: Therefore be as little flatter'd to do good out of hope of requitall, as I would have you terrified out of feare of the contrary.

14. Grant, if ever, a *Curtesy* at first asking: for, as expedition doubles a Benefit, so delay converts it into little lesse then an Injury, and robs you of the thanks, the fate of churlish natures: Whereas some, I have knowne, able to apparell their Refusals in such soft robes of Courtship, that it was not easy to be discerned, whether the Request or Deniall were most decent.

Do not hackney out your *Promise* to the full stage of Desire: least tiring in *performance* and becoming a Bankrupt in power, you forfeit repute and purchase certain Enimies, for uncertaine Friends. Yet when the *suffrages* of many, in relation to your particular profit are to be purchased, wise mens practise hath proved it no indiscretion, to be lavish in this kind; where the dishonour of non-performance with others is quite buried in the greater benefit

accruing to your self: it being as ordinary for hope to exceed modesty in asking, as an engaged Power comes short of the ability if not the will to performe: Therefore in this case you must supply with thanks, what you are not able to do in effect.

15. Be not nice in *Assisting*, with the advantages, Nature or Art may have given you, such as want them; who do not seldom in exchange, part with those of fortune, to such as can manage their *Advice* wel: as they only do, that *never give Counsel till called, nor continue it longer, then they find it acceptable.*

If one in power aske your *Advice*, in a business of Consequence, it may appeare *rashnesse*, if not folly, *to answer suddenly* upon the place: It not being impossible, but that the *designe* of his *Question* may as well be, to try *your* sufficiency, as to strengthen *his own*: However so much *time* as may be borrowed with safety from the emergency of any occasion, is likelier to encrease then abate the weight of a Result: And in this interim you may gaine

gaine leisure to discover, what *Resolution* sutes best the mind of the party, who is commonly gratified most by such as comply neerest with his owne Judgment; which 'tis ever wisdom to observe, where all the *Counsels* given are indifferent. Nor will it savour of so much respect to his person or care of his affaires, to determine *extempore*, as upon *premeditation*: It being *the Custome of great ones, to value things, not proportionable to their worth, but the sweat and time they cost.*

16. Tis not dutiful nor safe, *to drive Your Prince, by a witty Answer, beyond all possibility of Reply:* It being more excusable to appeare Rich, then Wise at the prejudice of one in superlative Power, who have their eares so continually softned by Flattery, as they easier bear diminution in their Treasure, which they look upon as below and without them, then in *Wit, Handsomenesse, Horsemanship, &c.* which their Parasites have long made them believe are inherent in them. This a *Carver at Court*, formerly in good esteem

esteem with King *James*, found to his prejudice, who being laughed at by him, for saying *The wing of the Rabbet*, maintained it as congruous, as *the fore-legge of a Capon*, a phrase used in *Scotland*, and by himself here: which put the King so out of Patience, as he never looked on the Gentleman more. The like I have been told of a *Bishop*, who being reproved by the same Prince, for *Preaching against the Papists*, during the *Treaty* with *Spaine*, replyed, *he could never say more then his Majesty had writ.* Goe thy way quoth the King, and expect thy next *Translation* in Heaven, not from me: meaning he would never better his See. This humor makes these terrestrial Gods more auspicious to Fools, than those *Solomon* saith, *are able to render a reason.*

17. It is not safe for a *Secretary* to mend the copy his Master hath set him, unless own'd as from his former inspirations; Lest he should grow jealous, that you valued your conceptions before his; who measures his Sufficiency by

by the latitude of his Employment, not the depth of his naturall Parts: This made the Lord Chancellour *Egerton* the willinger to exchange incomparable Dr. D. for the less sufficient, though in this more modest Mr. *T. B.*

But in case his Affairs be wholly left to your management, you must not only look to correspond for his miscarriages, but as obstinately renounce any honour may be given you, to his prejudice: imputing all to his single sufficiency, your self owning no higher place, than that of the Executioner of his commands. For though *many great men* like Properties or Puppets, are *managed by their servants*, yet such are most dear to them, as can so carry their hand in their actings, that they make them appear less Fooles, then in truth they are: easily done, by giving them the honour *to concede or deny publick*, without interposing any other arguments against it, then may become the mouth of a Servant, however you may order him in *private*.

18. *Write* not the *Faults* of persons near the Throne, in any notion you re-

resides in; lest your Letters should be intercepted, and you sent out of the world before your time: But reserve such discourse for the single eare of your Master, into which you must poure it with more Caution, then Malice, lest it should come to be discovered, as it is odds but it will, and then the next endeavour is revenge: It being *less danger to traduce a King, then his Minions*; The first still looked upon as above blame, because uncapable of punishment, but the latter are not onely subject to accusations, but tha aggravations of their Enemies, which fills them full of Caution, and Prejudice, to all they fear are able, or but willing to detect them. I could produce sad effects, that have followed the want of care in this, but that I intend Advice, not an History.

It is an office unbecoming a Gentleman, to be an *Intelligencer*, which in reall truth is no better then a *Spie* (who are often brought to the Torture, and die miserably, though no words are made of it, being a use connived at by all

all Princes:)To whom I give this Caution, That they ſtay not after their Patrons are called home,which do not ſeldome(in emulation to their Succeſſor, or to gratify the Prince they have treated withall, and it may be, from whom they have received Preſents and high commendations to their own King) diſcover all that are imployed to do him him hurt.

Many, by wofull experience, have taſted the bitter conſequence of *delivering* their *ſingle Judgment to men in Power,or revealing their miſ-carriages, when ab'e to produce no ſtronger proof, then their own* : For ſuch do not rarely, out of forgetfulneſſe or ſome other more politick end, adde to the *Information* ; And ſo make you in the opinion of others, to recant, or juſtify a Lie : For if it be a *Prince*, who repeats your report, you cannot with ſafety or manners due to the dignity of his perſon,interrupt him, or, in the concluſion, rectify his relation with ſo ſtout a forehead, as an innocent heart cannot but own ; Therefore

wait

in such cases of *secresy* you must wait till some opportunity produceth a *medium* strong enough to satisfy him, to whom you make the relation, and screene your selfe from all imputation of Falshood: For want of which caution I have known many ground to pieces, between the weight of their own credit, and the parties accused.

It is alwaies *slippery about the throne*, but most dangerous, where a *Prince* out of distrust of his own abilites, or attention to the voice of pleasure, leaves his affaires wholly to the conduct of a *Favorite*: For there to opine contrary to the gusto of such a Subject, how necessary or prudent soever your *Advice* is, will be looked upon as given out of *Design* if not in *Opposition* to his greatness. By this I have known many fall into the displeasure of their Soveraign, whose eares are more open to the Complaints of his *Minion*, then the juster Defences of a more faithfull Servant: which can never come to be heard there being no access to him, but only through the mediation of the party you have offended. Wherefore in such

Governments ther can be no security, but by proposing what conveniency & reason dictates, by way of *Problem*; And if generally received, it may pass under *the Advice of others*, though contrary to the haire of the greatest Councellor, who in this case knowes not against whom to plant his revenge: a *Number* being no lesse uncapable of Fear than Reproof. But if you find any thing rejected, or but questioned by your Master upon premeditation, you may be sure the hand of *Joab* is in it, and so not to be prosecuted farther without running the hazard of your ruine.

19. That it is not unlawfull to Serve, beat Office or Armes, under such as ascend the Throne, or other high places, by steps washed in blood, you may be abundantly satisfied in Conscience, by the *Church in Nero's house*, the good *Centurion* and many others mentioned in Scripture.

20. *Court* him alwaies, you hope one day to make use of, but at the least Expence you can: observing the condition of *Men in power, to esteem better of such, as they have done cur-*

teſies for, then thoſe they have receiv[d] greater from; looking upon this as[a] ſhame, upon the other as an honour.

21. Tis a naturall guard, and within the management of the moſt ordinary capacities, to keep an *Enemy* out at the ſtaves end; But ſutable only to a ſuperlative prudence, ſo wiſely to governe your words and actions towards a *Friend*, as may preſerve your ſelfe from danger: Not to be done but by communicating to him no more than Diſcretion or Neceſſity ſhall warrant you to reveal; ſince men, in this relation deſtroy as many out of folly as perfidiouſneſſe: Wiſdome being a rarer ingredient in Friendſhip, than Honeſty. This makes me think, the friend *Seneca* brags of, was only an *Utopian*, and therefore I ſhall paſſe it by as a Romantick ſtraine, being rather a ſally of his wit, then a reall charge iſſuing out of the body of his judgment. The higheſt *Love* I dare give credit to is that of *Jonathan*, yet granting he looked upon the words of *Samuel* as *Oracles*, no other probable

bable way appeared to preſerve his *Family*, then by helping *David* to promote that he was throughly perſwaded he could not hinder. This put into the balance with the *frailty*, no leſſe then the *rarity* of ſuch perſons, makes me adviſe you, not to weigh that was, may be, and perhaps is, but how many more have been betrayed and undone, under the ſpecious pretext of Friendſhip; wherefore not to be truſted farther then the line of a reciprocall intereſt doth exten'd: no former merit being now able to give caution for a future truſt, becauſe depending upon the acceptance of the Receiver, not the value the giver rates it at. To conclude, Though I think this a neceſſary Caution, in this perfidious Generation, Yet I hope you will be ſo far tender of your own honour, as not willfully to violate *ſo ſacred a Bond*, never broken or thought out of faſhion, but by baſe hands and corrupted minds: *Deſertion of Friends* being none of the ſmalleſt ſignes portending the deſtruction of a people:

people: For such as out of a pretence of *Love*, betray others, will not spare their *King*, *Country*, or *God*.

22. *Mingle not* your *Interest* with a *Great Mans*, made desperate by Debts or Court-injuries, whose breakings out prove fatall to their wisest Followers and Friends: averred in the last Earl of *Essex* but one, where *Merrick* his Steward, & *Cuffe* his Secretary, though of excellent Parts, were both hang'd. For such unconcocted Rebellions turn seldome to the hurt of any, but the Parties that promote them: being commonly guided by the directions of their Enemies, as this was by *Ceeil*, whose creatures perswaded *Essex* to this inconsiderate Attempt.

23. Let nothing unjustifiable or dangerous appear under *your Hand*, which, many years after, may rise up in judgment against you, when things spoken may be forgot. as happened to the Duke of *Norfolke*, Sr *Gervase Elvis*, and a great *Earle* I knew led by the nose all King *James* his raign, for fear of being questioned about Letters

ters writ to so high a Person as is treason by the Law, to sollicite, &c. Therefore I charge you, as you tender the blessing of your owne safety, *not to write in an ill sense*, what ever your Character be: For, if not tedious Examination, sharp Torture will force you to produce a Key.

24. Avoid the folly of *Adam*, that lost the shape of a *Courtier*, by prying into their *Secrets*, Religion taught him to worship: an humour Sr. *Edw. Cooke* might have paid dearer for, had he published the contents of the Earle of *Somersets Letters* in a lesse mercifull Kings Raigne than *James's*, of whose pardon the foulest faults tasted, yet became so highly irritated by this proud Lawyers indiscretion, as to remove his anger from the *Prisoner* to the *Judge*, where it rested till Death; who, by the Riches and Honours he poured upon such heads, as his Youth found in Armes against him in *Scotland*, and in Junctos in *England*, hath made it manifest, that a Prince

Prince is easier reconciled to an Enimy, who hath caused him to tremble, then a subject, that hath daily in his power the meanes to make him blush. Therefore if you attain any such knowledge dissemble it, or put the best exposition upon it.

25. Providence or a Severer Destiny hath housed under all our roofes a sufficient proportion of Calamities; Therefore 'tis folly to send to Market for troubles. As those do, that contract *forraigne infelicities*, vexing themselves for the losses of the Prince of *Conde* in *France*, the death of the King of *Sweden* in *Germany*, or the progresse of the *Turks* in *Candy*, &c. Tophets prepared of old, as well to torment the ambitious and unquiet spirits of busy Subjects as Kings.

26. Afflict not your selfe to see *the Reward of Wisdome distributed among Fooles*: For, to those the *Fathers* stone and excruciate by neglect, as the *Jews* did the *Prophets*, their *Sonnes* may raise Monuments, and curse their Ancestors, that out of feare to detect their owne

owne Ignorance, barred the gates of Preferment against all more able then themselves to have paved a way to future felicity: It being the ordinary mode, if not Policy of the world, *to keepe Folly at the Helme, and Wit under Hatches.*

27. One may attain to a higher degree of Honour and Power, under a *Monarch*, then can be found roome for in a *Republick*: as is apparent in some *Favorites*, that have had the administration of all affaires: Yet in my opinion this is abundantly recompensed, in the multitude, which the latter imployes who are securer in what they enjoy, in not being subject to the passions of a single judgment.

Republicks lye most obnoxious to popular *commotions*, *Monarchies* to *clandestine attempts*: in the first it is not safe to be found, unlesse they be so epidemicall, as may more than probably assure successe: in the latter not decent for a person of Honour, though waranted by never so much security: no hands being more loathsome, then those

those that smell of blood and treachery.

28. Though *Law* perish (a thing unlikely, being the guard of all Peace) yet *Oratory* will still keep in repute, as having more affections to work upon in a *Republicke*, then a *Monarchy*; one judgment being easier forestall'd then many: So that I may safely presage, if a golden tongue fall under a subtile head, it may have a great influence upon the whole Senate.

29. Though I hope I have now reason to be confident, you will accomplish the presage, divers long since made of your future *sufficiency*; Yet I should advise, not to extend it, by any publick demonstration, beyond the limits of your owne *Profession*: since *the Study of the Law* being esteemed by all a full employment for a whole man, if you should make a considerable digression into another Calling, it might occasion a jealousy in your *Clients*, you had neglected your owne. The severall Bookes, incomparable *Bacon* was knowne to read besides

beſides thoſe relating to *Law*, were objected to him, as an argument of his inſufficiency to manage the place of *Sollicitor-Generall*, and may lye as a rub in all their waies, that ſhall out of vainglory, to manifeſt a generall knowledge, neglect this Caution.

30. Avoyd in *your pleadings* ſuch unneceſſary Digreſſions, as ſome of the *Long Robe* do ordinarily make, from the Merit of the Cauſe, to the *Defamation* of the contrary Party: A quickſand wherein *Cooke*, that *Leviathan* of the Law, mired his repute: Nor could he diveſt this vanity after he was made a Judge; from which height it caſt him to the hazard of his neck, had not the ſoft nature of K. *James* broke his fall: Nor doth the *Antiquity* of it plead a better excuſe, then that he retained the effeminate and weaker part, leaving the *Roman Elegancy* unimitated.

31. At a *Conference* to *ſpeak laſt*, is no ſmall advantage, as M. *Jo. Hampden* wiſely obſerved, who made himſelfe ſtill the Goal-keeper of his Party, giving his Oppoſites leaſure to loſe

their reasons in the loud and less significant tempest, commonly arising upon a first Debate; in which if he found his side worsted, he had the dexterous sagacity to mount the Argument above the Heads of the major part: Whose single reason did not seldom make the whole *Parliament* so far suspicious of their own, as to approve his, or at least give time for another debate, by which he had the opportunity to muster up more forces; thus by confounding the weaker, and tiring out the acuter judgments, he seldome failed to attain his ends.

32. If you be to vote in any *Publick Assembly*, avoid, as much as you may, giving concession under your Hand to any private mans written opinions: For you cannot, without experiment, believe, how much your own judgment will be altered, and how crude your former reasons will appear to your self, after they are ruminated and digested by Debate. Having since these Warres been admitted to *Councils*, where many of no great capacity have assisted,

assisted, I never knew any thing come so exactly framed out of one man's sense, that did not receive a palpable amendment from the *debates* of sometimes much inferiour judgments: Nay I have known some that have had the fortune to start the *Idea*, which when it hath been presented to them again in a perfect *Result*, have not been able to see the bottom of the wisdome of it, without much difficulty and admiration: Neither is this miraculous, but naturall; For the *Fuller*, *Dyer*, *Weaver*, &c. understand not each others Trades, yet between them all a good piece of Cloth is made.

33. As excellent *Painters* were not wont to fix upon a single Beauty, but did borrow an *Eye* of this, and a *Lip*, *Nose*, &c. from others, out of which was formed an exquisite *Venus*: so shall you do well, to propose *more then one*, *for Imitation*; the onely way to render you compleat: since a man absolute in all points hath not yet risen within the circle of the largest experience. Which renders them obnoxious to censure,

rather then Commendations, before death hath deprived them of the ſenſe of either: *Envy*, that feeds only upon Infirmities, receiving a more favourable audience from the generality, then the loudeſt deſert; the progreſſe of whoſe *detraction* doth commonly terminate at the Grave; after which ſhe is as intemperate in their praiſe by way of compariſon with thoſe alive, as ſhe was malicious to them at their being here; where none are ſo exact, no not in that very profeſſion, which they have made it the ſtudy of their lives to be perfect in, but that in ſome things they lie open to reproof, as I could inſtance in that *courſe* you have choſen where many taken for Tutors, would not have been thought worth the following, were they now in being (as their contemporaries know) who had the true ſmack of the *pottage*, before the *Coloquintida* was corrected by the *earth*, the Wombe of Forgetfulneſſe: Some wanting *Elocution* others *Confidence*, and many owners of theſe, *Moderation*: it lying in the power

power of a foolish Custome or Gesture to render the most able ridiculous; Mens eyes, no less then their judgments, being blind towards themselves: For though the *Client* loves him that speaks much and loud, the *Court* favours those, are modest and pertinent. This I tell you, that you should not take all for current Gold, you see glistering in Opinion, nor all for dross and counterfeit, which hath not had the fortune to receive the impress of her approbation.

34. Before I came to have leisure to observe them, I thought *Princes* and *Ministers of State* something above humane; Not hearing a word fall from them, upon which I did not put a politick construction: But growing more familiar with them, I found their Discourses mingled with the same *Follies* ours are; and their domestical affaires carried on with as little, if not lesse discretion sometimes, then ordinary men's.

35. He that seeks *perfection on earth*, leaves nothing new for the Saints to find in heaven: For whilst Men teach, there will be mistakes in Divinity; And as long as no other governe, Errors in the State: Therefore be not licorish after *Change*, lest you muddy your present felicity with a future greater, and more sharp inconvenience.

36. Those that impute their *good successe* to *Chance*, or rather *Providence* (unto which none can be too liberall since every thing proceeds from it) rebate the point of *Envy* farre more then such, as father them upon their owne *Wisdome* or *Valour*, in which many pretend an ample share, that may easily be brought to confesse themselves exceeded in *Luck*. And most men are willing to employ or follow his Conduct, that lies under the high esteeme of a *Favorite to Fortune*; who are ever acceptable in the Courts of Princes, because they create more hope then Jealousy; All being apter to reverence and love, then maligne such as they think operate under the favourable

vourable aſpect of the omnipotent *God*: which opinion attained, it breeds no leſſe confidence in Friends, then it ſtrikes terror into Enimies.

37. As I would have you primarily intend ſtopping of the leakes in your owne Bottom, if *called to the Helme* (from which in free ſtates none are exempt) ſo you muſt by no means neglect the repairing the broken fortunes of others found to be of *excellent parts*, who if not made friends by preferment, may prove dangerous to a new-founded State; Neither are *preferments* ſo ſcarce, or theſe ſo numerous, but that there is proviſion enough for them in theſe three Nations: I confeſſe Queene *Elizabeth* moſt happy in this which preſerved her from Civill Warres: whoſe foundations are Commonly laid by Artificers too ſubtile to be diſcovered: Flames as in Hay or Straw, may be kindled in the more combuſtible People, by ſuch Foxes as ſhall appear rather to carry water, then fire-brãds; nothing in experience being found more mortall, then an unſeaſo-

rable Commendation from an eloquent tongue, or a forced complyance from a discontented Politician. The *Consistory* & *Jesuits* maintain throughout the world the traffick of sedition and privy Conspiracy, yet have had so much wit, as to land it in *Presbyterian* bottomes, and to cover their disobedience to Governours under the attempts of the *Anabaptists*; that naturally acknowledge none. The truth is, if wise men will make it their businesse, they may be easily able, where the people are unsettled, to obstruct all good, & promote much evil, under the specious pretences of *Religion* and *safety*: therefore far cheaper pleased, then discontented; being otherwise, in true policy, capable of no slighter security, then shall be able to cut off all hope or desire of future revenge: The consideration of which, though it cannot make me altogether approve, yet it abates my severity, in the condemnation of that Legislator, said to have writ his Laws in bloud, which might be more sutable to the complexion of some

some times, then may possibly hitherto have been thought.

38. The like may be imagin'd of *men proscribed*, who between thirst of revenge, and a desire of returning, do not seldome promote their Countries ruine. This also may authorize their Tenents, that hold *punishing Children* with the losse of Goods, *for their Fathers* Crimes, as dangerous as unjust. And under this head may be reduced all *Penal Laws*, laid upon faults not really prejudicial to the State: Nor can a too rigid scrutiny, either after personal lapses in Manners, or uncouth Tenents in Religion, produce any good effects to a Commonwealth, where no *Inquisition* is, which under the Papacy drawes the envy wholly upon the Church, made incapable, not only by custome, but an awful Reverence, of all revenge.

39. Another error may happen (especially where a Free state is founded in Armes) by conceding too great a power to the *Souldiery*, who, like the spirits of Conjurers, do often-

times:

times teare their Masters and Raisers in pieces, for want of other Imployment: Therefore since it is beyond the plenty of any Nation, to proportion a reward suitable to the opinion they have of their owne merit, it behoves the supreamPower to bury their Covetousnesse and Ambition in the fields of others, by a Forrain War, yet as little to their discontent as may be; alwaies giving them the honour of good Servants, though bad Masters; remembring that the cause you raised them for, is not so deepe buried, but it may rise againe to the terrour of all that withstand it.

40. Neither can *the Clergy* be rendered, with lesse danger, Despicable then Great; both these extreams equally crossing the waies of peace: yet more safety possibly may accrue from estating them in so comfortable a Competency, as the loosing of it may create feare, then such a Power, as they have in other Nations, found by experience to produce pride and ambition, besides an incroachment on the Peoples Liber-

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ty, whose natures they are used to warp towards any side, by the hope and terror they raise in their consciences in relation to another world; the exploding of which beliefe would be no lesse diminution to the reverence of the civill Magistrate, then the profit of the Priesthood.

Advice

ADVICE TO A SON.

V. Religion.

1. READ *the Book of God* with Reverence, and in things doubtfull take fixation from the *authority* of the *Church*, which cannot be arraigned of a damnable error, without questioning that truth, which hath proclaimed her proofe against *the gates of Hell*. This makes me wish that our *Sampsons in succesſe*, who have ſtript her of her Ornaments (Riches, Power, and Honors, which the ancient piety left her to cover her Nakedneſs withall) and given them to vain expounders of Riddles, may not one day have cauſe to repent, when they find themſelves annoyed, no leſſe then the eyes

eyes of Truth put out, by the duſt and rubbiſh, the fall of ſo great and antique a frame is likely to make. Therefore be content to ſee your judgment wade rather then ſwim in *the ſenſe of the Scriptures*: becauſe our deepe plungers have been often obſerved to bring up ſandy Aſſertions, and their heads wrapt about with the venemous weeds of Error and Schiſmes; which may for the preſent diſcountenance the endeavors of modeſter Learning, yet will, no doubt, ſink and vaniſh, after ſome time and experience had of their frequent miſtakes, as thoſe of our bold Expoſiters of the *Revelations* have moſt ſhamefully done.

For if *Brightman*, known by my ſelf pious and learn'd, could be ſo *out* in his Calculations for the Pope's fall, as to the time, What encouragement remains for you to perplex your ſtudies or expectation, when thoſe Hieroglyphical *Obſcurities* ſhall be performed?

2. The prudent *Conſiſtory* finding the leſs zealous, yet more prying Judgments

ments of these times too full of caution, suspition, &c. to credit new *Miracles*, have forbidden the predication of more, without license from those who are too cautelous for the passing of any, not at least in semblance, proofe against Detection; leaving them for the rest to the large stock, Time and Custome (the vouchers of many a Lie) have conveyed to them from their Ancestors better cultivated Ignorance & Credulity: which may with farre greater reason advise us to a more tender and honourable esteeme of the sacred bookes of the *Prophet Daniel*, and the *Apocalyps*, then to suffer them still, like *Whittington's* Bells, to ring the Advancement or Knell of those at the Helme: *Comines* having noted it as a blemish in the people of *England*, to measure their Hopes and Feares by phanatick presages: The consequence of which is in the future likely to prove as fatal to the *Lay* power, as they have formerly been to the *Ecclesiasticall*: so as our Governours, if they tender Religion or their owne safety, must hang

hang the Lock of *Restraint* against these bold *Interpretations*: since the seal those Bookes retaine, strengthned with the dreadfull comminations of the holy Spirit, are not sufficient to stay the Ages presumption: who from among these *Hieroglyphicks* pick out such *Cognisances* as best suit their designes, not so easily brought about, as by a mis-led zeal in the rable: and after they have fixed them on those that stand in the way of their advancement, they like *Diana*, set their own people upon them. Nor can a *restriction* put upon our peepers into such *Mysteries*, be any more obstruction to the divine Truths they containe (not legible by any light, the knowledge of men hath hitherto attained) then it was sloth or sin in the *Egyptians*, not to follow their callings, till the three daies darkenesse was over, or their abstinence from water a contempt of Gods blessing, after it was by *Moses* converted into Blood, and become the Sanctuary for venemous Frogs. This makes me think a Prosecution of the

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Oriental *Tongues* (beyond an ability to understand them) is, like Musick or Fencing, unable to requite the time they consume: *Hebrew* being observed to grow, for the most part in soiles apter to produce *Roots* then *Flowers*: Yet so luxurious in the variety of readings and significations, as it amazeth the wise, and precipitates the ignorant and factious into no less deep then destructive Enthusiasmes.

3. He may be less prudent, if not religious, who strains at a Gnat, contrary to the stomack of the *Church* he lives in, then such as swallow greater things, owned by her *universal consent*: For he that herds with the Congregation, though in an Error, hath *Obedience* to stand by him, whereas a Truth in the other may be rendred more peccant, through a solitary obstinacy: since it is ordinary with the holy Spirit to register such Kings for Good, as had not quite expunged all marks of Idolatry, though possibly in their power to have done it, which a private person cannot but want, having nothing but Arguments

ments to oppose, blunted through prejudice arising from a contrary practice.

4. Despise not *a profession of Holiness*, because it may be true; But have a care how you trust it, for fear it should be false: The Coat of Christ being more in fashion then his Practice; *Many Pulpit men, like Physitians, forbidding their Patients that, you may ordinarily find on their own trenchers.*

5. *Hypocrisy*, though looked upon by the Church (the Spouse of Christ) as a gaudy and painted Adulteress, yet if she passeth undiscovered, the result is not so dangerous, as that of open Profaneness: Therefore shun all occasions of *scandal*, which commonly arise from *drink*, whose followers have their lapses scored on every wall.

6. *Criticismes* and *curious Questions in School-Divinity* may whet the Wit, but are detected for dulling the edge of Faith, and were never famous for edification: and though looked upon in these last Centuries as the right hand of Learning, yet better cut off, then used, as they have long serv'd,

for

for weapons of contention: Devised to puzzle the Laity, and render the Clergy no lesse necessary than honourable: Who have worke enough cut out for them till dooms day, to resolve, which is least suitable to the Divine Essence, To have bound the hands of men, or left them at liberty? by this a constraint must needs be put upon Us, or our Maker, &c. which consider'd renders it the more strange why Schoolmen pass for Saints, and *Arminians* in some Judgments for, &c.

7. I can approve of none for *Magisterial Divinity*, but that which is found floting in the unquestion'd sense of the Scriptures: Therefore when cast upon a Place that seemes equally inclin'd to different Opinions, I would advise, to count it as Bowlers do, for *dead* to the present understanding; and not to torture the Text by measuring of every nicity; but rather turn to one more plain, referring to that all disputes; without knocking one hard place against another, as they have done since this iron age, till an unquenchable fire of Contention is kindled, and so many jar-

ring and uncertain ſounds of Religion heard as men ſtand amazed, not knowing which to follow, all pretending to be in the right, as if it were poſſible for Truth to contradict her ſelf.

8. I grant the *Socinians* are not, at this time unworthily looked upon, as the moſt Chymical and Rational part of our many Diviſions; Yet going contrary to the ancient *Canons of the Church* (eſteemed in the ſchoole of the Fathers, the beſt Grammar of a Chriſtians Creed) and wanting the principal Buttereſſes of Preſcription, Univerſality and Conſent, to uphold the Convenience, and juſtify the Truth of their Doctrine, I cannot award them ſo much approbation as they ſeeme in reaſon to plead for: Yet are ſo far confident, that if juſt proofe can be made of their adulterating the faith of Antiquity, few Profeſſions extant can juſtly take up *the firſt ſtone* againſt them; who upon a conſcientious ſcrutiny, may poſſibly appeare equally culpable: However, ſuch as call them *Arians*, do not think they honour them with a former uni-

universal Consent, *Athanasius* only excepted: And other lesse probable Opinions may learn this candor and Charity from them, not to barre Heaven Gates against all professions but their owne; or, like our Retailers of new Lights, pull Passengers into their Preaching-houses by the sleeves, as if all wanted Religion but themselves.

9. And as the *Socinian Doctrine* appeares too aery, high and Mercurial for ordinary Capacities, whose understandings are usually consumed, like *Jupite'rs* Mistress, in the splendid commerce of such sublime speculations; So the *Roman* is too earthy and Saturnine, participating of the dross of Merit, Images, Indulgences, &c. Which convinceth Her of so much worldly respect, as she stands condemned by all, but such as are betray'd to her Devotion through Ignorance, Profit, or Honour on the one hand, or chained to her obedience, by the Iron Inquisition on the other.

10. Yet were not *Purgatory*, with the rest of the Romish Goblins obtruded

truded as Articles of Faith, I should be leſſe ſcandalized at them, in hope, by accident, they might occaſion good: Finding humane Nature ſo childiſh, as to be ſooner ſcared then perſwaded out of the darke Enteries of Sinne: the real Rod not being ſo terrible in the hand of the Magiſtrate, as theſe Phantaſmes, which Tradition and the Prieſts ſubtility hath formed in the peoples Braines.

11. But in concluſion, you will find *the Reformation* moſt conformable to the duty we owe to God, and the Magiſtrate; if not too flegmatick, in paſſing by decent Ceremonies, or too cholerick and rigid, in obtruding upon weak and tender Conſciences.

12. And yet it was no unhappy rancounter in him that ſaid, *A good Religion might be compoſed out of the Papiſts* Charity, *the Puritans* words, *and the Proteſtants* Faith: For where *works* are thought too chargeable, outward *profeſſion* too comberſome, the *third* renders it ſelf ſuſpected: The two firſt, being only palpable to ſenſe and reaſon,

son stand firm like a rock; whereas the other shakes under the weight of every Phansy, as *Peter* did when he walk'd upon the Sea: To speak English, In *good workes* none can be deceived, but the doer in valuing them too high; in the two latter all but God, who only knows the heart.

13. I confesse the *Millenaries* are of so joviall a Creed, as I could be content, it stood with the will of God, I might herd with them; who, if not approved, I do not find condemned by any Councill, at least for the first 300 years.

14. But for the vagabond *Schismatick*, he is so fiery, as he cannot last long unconsumed, being ready upon the least advantage to melt all into sedition; not sparing to burn the fingers of Government, longer then they shower down Offices and Preferments upon him; whining for a Sanctity here, God never yet trusted out of Heaven: Therefore uncapable of quiet, but under a severe Restraint, or an absolute Liberty.

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15. And our new *Levelling Opinions*, though they seem to transcribe their Authority, from the no less inimitable then miraculous Practise of the Primitive times, stand (if taken at the fartheſt extent) in ſo diametricall an Oppoſition to all humane felicity, as not likely to proceed from the Lord of Order: Being, if lights, in ſuch darke Lanthornes, as rob humane Society of all reward, and conſequently, endeavour of deſert: Yet the Owners, though unconſtant in their new waies, pronounce it damnable to keep the old.

16. It is obſervable in the preſent humour, that thoſe who carry an Impreſs of the *wildeſt errors*, have a ſafer paſport to travell by, and a neerer ſtep to Preferment, then ſuch as retaine, the Tenents, our Fathers kept in groſs during the flames of the antient Perſecutions, and by retaile under the modern: making the honour of that Doctrine ſcandalous, for which our Anceſtors were not aſhamed to die; who are by this rendered the worſt of Murderers, as having through obſtinacy, been guilty

guilty of their owne Death.

17. Will not such proceedings incline to *Anarchy*? and that proving loathsom to all, make room for the old, or some more acceptable Family, if not for Conquest by a forrein Nation? Because people lying uneasily, are apt to such tumblings and changes, as cannot but at last bring them under a Power, strong enough to constrain, or cunning enough to perswade them, with a pretence of holinesse and righteousnesse, to a mutual compliance, in relation to a change of Government: Of the first there are multitudes of Examples, throughout all profane Histories; of the latter few but Sacred, where the Jews under *Moses*, being led by the miraculous hand of God, are not capable to be comprized under the erring Axioms of humane Policy. As for *Mahumet* he tolled on his untutored rable, by mixing Profit and Rapine with his Religion, which he left uncertain, grounding his precepts upon successe, ever owned as dropped upon them out of Heaven, making himself still confident

dent of the event, which I cannot undertake; therefore unable, in these aporetick times, to give you better Counsell, then to *keep your complyance so loose*, as, if possible, you may fix it to the best advantage of your profit and honour.

18. Nevertheless though a high, palpable and external *Zeal* is taken, by the present Age, as a marke of Confidence, yet I cannot look upon it with such affectiō, because scru'd up to these altitudes in many, by the wooden pinnes of worldly respects; Not likely to hold longer in tune, then a harmony can be made among all Parties, now possibly at odds, or under a jealous aspect: Therefore I advise you, to put no more of it on, then with decency you may devest, in case the fashion should alter, and the rich die the wars have dipt it in, be rubb'd off; since all customes rise or fall proportionable to the exchange they make for the Preferments in the State; to which in discretion you are bound to sute your Obedience, though not your

Conſcience: For I would have my Perſwaſions underſtood to reach only to what is conſonant to Religion: which doth not bind you to choake your fortunes with the Criticiſmes of ſuch Poſtillers of the Age, as value their Interpretations of Scripture above liberty or Life: And by this overweening, one Century makes Martyrs of thoſe the precedent thought Hereticks, and ſuch, Liberators of their Countrey, as were formerly held Traitors.

19. Keepe then your *Conſcience* tender, but not ſo raw, as to wince and kick at all you underſtand not; Nor let it baffle your wit out of the bounds of Diſcretion, as ſuch do that ſuffer themſelves to be moped by it: To prevent which, keep *Reaſon* alwaies in your eye; whoſe light ought never to be loſt in any worldly action, and but eclipſed in what relates to Heaven: The Tribunall of *conſcience* being erected in our Soule, to detect our miſcarriages, not to betray our welbeing, and therefore ſubordinate not only

only to a superlative Authority, but also our owne honest, safe and wholsome conveniences. Neither is *Conscience* seldome misled by Education, Custome and the false representations of Teachers, who benighted in the dark Interests of Covetousnesse and Ambition, seek to lodge others under the roof of such Institutes as they believe not themselves, yet employ all their Art, Sufficiency and Endeavour, to make them passe for authentick, and the pure mind of God; like Jugglers, that beguile our senses with what is not, to have the better opportunity to pick our pockets of what is really useful to themselves: For as the more subtile wind, got into the narrow and delicate parts of our body, is able to act the Stone, Gout, and other most acute diseases, not really present: So doth *Superstition* represent in this changeablo and concave glasse of a suborned *Conscience*, things for sinfull, that are indeed but naturall and indifferent, and other pious, that are really vaine and destructive:

The profecution of which leads readily to Atheiſme, or an over biaſſed Holineſſe, which proſecutes all that carry the impreſſe of any contrary Tenents.

20. Fly that ſelfe-murdering Tyrant *Obſtinacy*, who, like our Witches, is not ſeldome found to pamper the Impes of Hereſy with her owne blood: being not only now, but from all Antiquity, able to bring clouds of witneſſes to the ſtake, for the proofe of the wildeſt Opinions: And, if I am not much miſtaken, from the reverberation of her heat, the flames of the antient Perſecutions, as well as thoſe that followed, were at leaſt increaſed, if not kindled.

21. All Religions, but Ours, are accounted idolatrous; and *Idolatry* is a miſpriſion of the true *Worſhip*, in lieu of which ſome other is intruded upon beliefe, more catching to ſenſe and auſpicious to Legiſlators Deſigns, then that purer reverence due only to the honour and perfect will of God: before which it is very ordinary with unſancti-

unsanctified *Politicians* to interject such false *mediums*, as may flatter or terrify their subjects into an awfull obedience of themselves and their Lawes: Therefore, since nothing in *externall Worship* can be performed, but in some *posture*, or after this or that *manner*, which unity and time will soone make generall, and so concoct what was formerly indifferent, into a religious *Ceremony*; by which, *Superstition* if not *Idolatry*, hath stole into the *Roman Church*, who by imposing a necessity upon what was at first possibly a mistake, or a meere extravagancy, have bred such a reverence in their people towards things proceeding perhaps from no higher inspiration, then the breath of Authority, that they expect no salvation without them: which fond over weening may justly bring many laudable *Customes*, derived to us from an unquestioned antient *Tradition*, into the same predicament the *Brazen Serpent* fell, when by the *Jewes* it was abused to Idolatry: which, though a *Type* of our Saviour, was

it selfe without question lawfully *disfigured*: This makes me confesse, that though I honour antient *Tradition* with the highest ——, I cannot be of that spirit to *contest* for her (or against her) *unto blood*; But do rather believe the cruell Contention begun between the *Greek and Latin Churches*, about the time of *Easter*, resulted from Ambition more then Piety, as may appeare by the unhappy consequences of that strife. This may perswade to a *Conformity* with such Governments, as shal explode former modes used in the externall worship of God: the Question *Who required these things at your hands?* may one day prove as hard to resolve, and cause no lesse astonishment, then fell upon him interrogated, *How camest thou in hither, not having a wedding Garment?* understood of endowments farre more essentiall to salvation, then any humane Constitutions can be.

22. As it is manifest, that most *Princes* and men in power (the not unlikeliest to know Truth, because it is suspected

ſuſpected they did at firſt diſguiſe it) make no more accompt of *Religion*, then the Profit and Conveniency it brings, is able to compenſe; So the unbiaſed *Rable*, if once emancipated out of the fetters, their former Creed confined them to, value the *Church*, as they do the old Coynes they digge up, which they take for Counters, becauſe they find them ſubject to ruſt, and are not able by reaſon of their Roman Inſcriptions (*the character of the Beaſt*, which opinion rather then judgment imagines them branded withall) to make them paſſe in the ſtrict commerce of theſe intoxicated times: whereby they exchange that for baſer metall, which in it ſelfe perhaps is pure Gold, only attached unhappily by the Cankers and Corruption of age, eaſier ſcoured off, then melted.

23. But if St. *Peter's* pretended ſucceſſor, the Pope, be found guilty of ſuch erroneous miſtakes, it cannot be ſo much a Solœciſme in Reaſon, with our *Seekers* to place St. *Thomas* in the Chaire; believing, like him, no more,

then lies patent to humane understanding, which is as much as can decently be imposed upon a new believer, without a Miracle: *Reason* being all the Touchstone besides left in our hands, to distinguish this Gold from the dross, they pretend our Religion hath contracted. *The Scripture* alone seeming unable, by reason of her divers Readings, and the severall sounds, variety of Expositions have put upon it, to decide all differences: Besides the long aboad she hath made at *Rome* (where who knowes whether or no, or how far, that Bishop hath put in his foot?) may render her, in some opinions, suspected, as participating of the like Corruptions, we see manifested in Translations: So as it may possibly be wished, Learning had never taken her out of the hands of *Tradition*: where for many years she remained with more quiet, then ever she enjoyed since she grew domesticall with all sorts of understandings, who have been connived at by the State (how prudently I dare not determine)

mine) whilst they cut her more short, or extend her longer, as best fitted their ends and occasions. Now if Faith be not allowed to be taken implicitly from the Authority of any Church, a freedome of choice, by consequence, will result to all, by which Salvation must be wrought out: And in this wilderness of contention we have no better guide to follow then *Reason*, found the same for many thousands of years, though *Beliefe* hath been observed to vary every Age. And since so considerable a falshood is thought to be discovered by our Governours, in the Clergy's Tenet, for the *Impunity of Kings*: why may not their poore Subjects be unsatisfied, about the Place, they shall receive their owne Reward or punishment in after this Life, or what else may befall these dusty Bodies of our's? Yet I say not this to diminish your Faith, but to encrease your Charity towards *tender Consciences*, who may pretend cause enough to doubt, Though my single Judgment is still ready to determine

for *Antiquity*: which I would have you reverence, but not conclude infallible; yet I should take her word sooner in *Divinity*, then any other *Learning*, because That is clearest at the beginning, all Studies else more muddy, receiving clarification from experience.

All truth familiar unto mortalls is only legible by the eye of *Reason*: *Revelation*, *Prophecy*, *&c.* being strangers now to flesh, and ever too high elevated for the perpetuall commerce of such weake Creatures, who may sometimes enjoy a glimmering of them, as the Northerne inhabitants do of the Sun in winter, not permanent longer then they are able to fan away the dark Clouds of infidelity, which dims their Light upon the absence of the Extasie: Whereas *Reason* passeth in an universall commerce, being of an unquestion'd allay, and therefore likeliest to be the Oracle of the everliving *God*; said by *Solomon*, to have *squar'd the barres of the Earth by her rule*, and so, not improbably supposed to have measur'd out

out a way to heaven by her Line. St. *Paul* allowes the notice of Gods universall goodnesse, for a sufficient evidence to convince the disobedient Heathen; and may not the same as well save the faithfull observers of the purer Law of nature? shall the righteous Judge of all things be found with two weights, one to save, another to damne by? *Reason* only commands beliefe, all things else begg it, so farre as the most stupendious *Miracles* that ever were, cannot confute, though 'tis possible they may silence it for a time: But *Beliefe* changeth, and impairing or mending implies a wearing out, imperfections *Reason* is uncapable of, remaining the same for ever as the most faithfull guide to our maker.

24. It is no lesse worth your observance then admiration, that some of the wild *Indians* and other people by us stiled *Barbarous*, are yet more strangers to the unsociable sinnes of Improbity, Covetousnesse, &c. then such as pretend to advance their Conversion:

version: Of which this may be a reason, that whil'st they remaine constant to the pure Dictates of Nature, they imagine no Meditation to secure their hopes, or screen their Fears, conceived to depēd on another life, but their own Endeavours, which might give *Paul* an occasion, to pronounce them *a law to themselves*, and therefore possibly within the compasse of Gods secret grace: it being our Saviours owne Confession to him that had kept the Commandments, that nothing wanted but the sale of his *Propriety*: a terme these understand not, having all in Common; and if the last part be looked upon as omitted, I would faine know, who followes his master best. He that comes loaden with what he is able, and goes as farre as he can with him; or else he that hath lost it all, or is lazy and lies downe by the way: Acceptance being a far easier grant, then Pardon?

25. *Religions* do not naturally *differ* so much in themselves, as fiery and uncharitable men pretend; who do not seldome persecute those of their owne Creed,

Creed, because they professe it in other Termes. Then do not only aske thy *conscience*, what is Truth, but give her full leasure to resolve thee: For he that goes out of the way with her consent, is likelier to find rest, then he that plods on without taking her Directions.

Therefore do nothing against the counsel of this guide, though she is observed in the world to render her owners obnoxious to the injury and deceit of all that converse without her: *Nothing being more hard and chargeable to keep then a good Conscience.*

26. Let no seeming opportunity prevaile so farre upon your *curiosity* as to entice you to an *inspection* into your *future fortune*: since such *Inquisitivenesse* was never answered with good successe: The world, like a Lottery affording multitudes of Crosses, for one Prize, which reduced all into a Summe must by a necessary consequence, render the remainder of life tedious, in removing present Felicities, to make roome for the contemplation of future Miseries.

Do

Do not preengage *Hope* or *Feare* by a tedious *expectation*, which may leſſen the pleaſure of the firſt, yet cannot but aggravate the weight of the latter, whoſe arrival is commonly with a leſſe traine of inconveniences, then this harbinger ſtrives to take up roome for ; *evill Fortune being no leſſe inconſtant then good* : Therefore render not thy ſelfe giddy, by poring on Deſpaire, nor wanton with the contemplation of Hope.

27. Stamp not the Impreſſe of a *divine vengeance* upon the Death or Misfortune: of others, though never ſo prodigious ; for feare of penning a Satyre againſt your ſelfe, in caſe you ſhould fall under the ſame Chance: Many things being taken up as dropped out of an immediate celeſtiall Hand, that fell from a no higher pitch, then where God in his providence hath placed ſuch Events, as waite upon all times and occaſions ; which Prayers and Prudence are not able alwaies to ſhroud you from : Since upon a ſtrict Enquiry, it may appeare, that *in relation*

relation to this world, the Godly have as little cause to bragge, as the wicked to complaine.

28. Be not easily drawne to lay the foule *imputation of Witch-craft* upon any, much lesse to assist at their *Condemnation*, too common among us; For *who is sufficient for these things*, since we are as ignorant in the Benevolences, as Malignities of Nature? *Madmen* presenting in their melancholly Extasies, as prodigious confessions and gestures, as are objected to these no lesse infatuated Peo[illegible]le. And if this humour hath so farre prevailed with some, as to take themselves for Urinalls, Wolves, and what not; Can it seeme impossible for those, invaded by all the causes of discontent, to imagine themselves Authors of what they never did? Most of these strange Miracles they suppose, being hatch'd by the heat of imagination, or snatch'd out of the huge masse of contingences, such a multitude of Individuals, as the world produceth, cannot choose but stumble upon,

Nei-

Neither may it be admitted, with due reverence to the divine Nature. That *Prophecy* ſhould *ceaſe*, and *Witches ſo abound*, as ſeemes by their frequent Executions, which makes me think the ſtrongeſt Faſcination is incircled within the *ignorance* of the Judges, *malice* of the Witneſſes, or *ſtupidity* of the poore Parties accuſed.

29. Be not therefore haſty to regiſter all you underſtand not in the black Calender of Hel, as ſome have done the *Weapon-ſalve*; paſſing by the cure of the *Kings-evil*, altogether as improbable to ſenſe: Neither *raſhly condemne* all you meet with that contradicts the common receiv'd opinion; leaſt you ſhould remaine a foole upon record, as the *Pope* doth, that anathematized the *Biſhop of Saltsburg*, for maintaining *Antipodes*; and the *Conſiſtory*, that may poſſibly attaine the ſame honour, for decreeing againſt the probable opinion of *the Earth's Motion*: Since the branding of one *truth* imports more diſpute, then the broaching of ten *errors*: Theſe being

ing only lapſes in the ſearch of new reaſon, without which there can be no addition to knowledg: That, a murdering of it, when by others greater wit & induſtry it is begotten : not to be accounted leſſe then an unpardonable ſin againſt the Spirit of Learning. Therefore *mingle Charity with Judgment*, and *temper your Zeal with Diſcretion*, ſo may your own Fame be preſerved, without intrenching upon that of others.

Fall not out with *Charity*, though you find for the moſt part *Ingratitude* lying at her Gate: which God hath contrived the better to reſerve requital to himſelf.

30. As he offers an high indignity to the *Divine Nature* that robs God of his honour by owning thoughts of him unſutable to the Dictates of Reaſon (the exacteſt Engine we have to meaſure him by, out of the Volume of his Word) So doth he offend no leſſe againſt *Probity* that detaines another's *due*, contrary to Juſtice and the clamours of his owne Conſcience; whereby he makes Himſelf and his

his Posterity heires to the curse, which the wheele of Providence moved by the breath of God's first *Fiat*, doth usually stamp upon those, that endeavour to deface the impresse of Goodnesse and Equity, which appeared in all things at the beginning. Therefore, be not forward to promote any *destructive Tenents*, or licorish after such *ill-gotten estates*, as the Law of power may for a small summe be woed to possesse you of, out of an hope to engage you, or a feare they might revert, in case they were not diffused amongst a multitude of owners.

Make not *Law*, or the *Power* you may possibly exercise in the *Commonwealth*, instrumentall to your private malice: *No murders being so bloody, as those committed by the sword of Justice.*

31. Let not the Cheapnesse or Conveniency of *Church lands* tempt you to their *purchase*: For though, I have not observed vengeance so nimble in this world, as Divines pretend;

pretend; yet what prudence is there to ſubmit all your future ſucceſſe to be meaſured out, by ſo ſevere Expoſitions, as *Church-men* uſually make of *Sacrilegious Perſons*, which all are regiſtred to be that meddle with their *Revenues*? beſides the danger and ſhame of refunding, in caſe a contrary zeal ſhould repoſſeſſe the people; whoſe clamours and warrant cannot be thought leſſe ſufficient to obliterate your Title, then the former; written, as may be ſuppoſed, with more authentick Inke.

32. Denounce no *enmity* againſt the *Clergy*: For ſupported by Prayers or Policy, they cannot long want an opportunity to revenge themſelves. Neither *oppoſe* any *Religion* you find *eſtabliſhed*, how ridiculous ſoever you apprehend it; For though like *David*, you may bring unavoidable Arguments to ſtagger a popular error; None but the monſters owne Sword, can cut off the head of one univerſally received.

Runne not hooting after every

new

new Light you may observe to wander about, nor endeavour by a tumultuous dispute to puffe it out: For he that will *not quench the smoaking flax*, may possibly accept of a Lamp composed of no richer stuffe then Rushes.

33. Grudge not *Tithes* to the Teachers of the Gospell, assigned for their wages by the divine Legislator; Of whose institutes this was none of the least profound, That the tribe of *Levi* were prohibited all other Revenue, then what was deducible out of the tenth part of the other Elevens increase: setting bounds thereby to all the improvement, their wisdomes, and the tie the Priesthood had over the peoples consciences, might in the future possibly make, in causing their Maintenance to rise and fall, proportionable to the generall standard of the Nations felicity; which this limitation obliged them to promote, and for their owne sakes, to oppose all incroachments likely to interrupt their brethrens utility. This prompts me to believe, that if the like salary were assigned

ed here, we might promise to our selves the same successe: Provided the soveraigne Power reserved in their owne hands the collation of *Benefices*, without giving leave to any *Stipendiaries* or *Lecturers*, that signify little lesse then *an Anti-clergy*: And to perswade this, there may be more Reason, then the narrow project of this Discourse is able to find roome for.

34. Yet I cannot but by the way mind you of the superlative *Wisdome* of *Moses*, who, lest one sacrilegious injury should have proved a precedent for a greater (had the people made a benefit by the spoile) imployed the *Censers* of *Corah* and his complices to make plates for the *Altar*: But finding the *Gold of Idols* too ranck, decently to be used in the service of God, he reduc'd them to dust, and threw them into the River: lest the multitude having been flesh'd on a *Calfe*, a false Deity, should after assume the boldnesse, to rob the true One, and those his institutes appointed to live by his service.

35. And

35. And here it may not improperly be said, that *Cardinal Wolsey* was ignorant of, or had forgot this Aphorisme of Policy, when he pull'd downe *Monasteries* to build *Colledges*; by which he instructed that docile Tyrant *Henry* the eight to improve the same: There bing *nothing forwarder to demolish the results of Zeal & Ignorance, then Learning and knowledge.* Neither did he discover himself a more accomplish'd Courtier, when he laid the foundation of *Grave* for a living *King*; who could not be delighted with the sight of a *Tombe*, though never so magnificent, having lived in so high a Sensuality, as I may doubt, whether he would then have exchanged it for the joyes of Heaven it self. I instance in this, as a fit example, to dissw de you from thinking it discretion or manners *to use funereous discourses before Princes or men in power*; who hate nothing so much, as the thought of their owne Mortality, and therefore unlikely to be pleas'd with the Messengers of it.

ADVICE

ADVICE TO A SON.

The Conclusion.

1 BEare alwaies a *filial reverence* to *your* dear *Mother*, and *let not her old age*, if she attain it, *seem tedious unto you*; Since that little she may keep from you, will be abundantly recompensed, not only by the prayers, but by the tender care she hath and ever will have of you: Therefore in case of my Death (which, weariness of the world wil not suffer me to adjourn so much as by a wish) do not proportion your respect by the mode of other Sons, but to the *greatness of her desert*, beyond requital in relation to us both.

2. Continue in *love* and amity with *your Sister*, and in case of need, *help her* what you are able; Remembring, *you are of a piece*, and *Her's and Yours differ but*

but in name; which I presume (upon want of issue) will not be denied to be imposed on any child of her's, you shall desire to take for your owne.

3. Let no time expunge his Memory that gave you the first tincture of Erudition; to which he was more invited by Love then Profit, no lesse then his incomparable Wife: Therefore if God make you able, requite them, and in the meane while register their Names, among those you stand most obliged unto.

4. What you *leave* at your *Death*, let it be *without Controversy*: else the Lawyers will be your heires.

5. Be not sollicitous after *Pompe* at my *Burial*, nor use any expensive *funerall Ceremony*; by which, *Mourners, like Crowes, devoure the Living, under pretence of honouring a dead Carcase*: Neither can I apprehend a *Tomb-stone* to adde so great a *weight of glory* to the dead, as it doth of Charge and trouble to the Living. *None* being so *impertinent wasters*, in my opinion, *as those that build Houses for the Dead*: He that lies

lies under the Herse of Heaven is convertible into sweet herbs and flowers, that may rest in such bosoms, as would shreek at the ugly buggs, may possibly be found crawling in the Magnificent Tombe of *Henry* the Seventh: which also hinders the variety of such contingent Resurrections, as unarched Bodies enjoy, without giving interruption to that, which He that will not againe die, hath promised to such as love him and expect his appearing: Besides, that man were better forgotten, who hath nothing of greater moment to register his Name by, then a Grave.

Contest not with such frantick people, as deny men the *Burial* formerly call'd Christian: since unquietnesse importunes a living Body more, then a Ceremony can advantage one that is dead. Neither be too rigid in giving or leaving out the *title of Saint*, before their Names that appeare in the Scripture to have been really such: Since the practise in both senses hath been often abused; the first to an over-e-

steem of the Creature, the latter to the discouragement of Piety, through a second Martyrdome inflicted upon the repute of those, who laid downe all care of the world, if not their lives, for the Gospel. Thus a wise man may convert the most putrid humors to a pious use, or where this fals short of a good Conscience, to eke it out with Patience, a far easier remedy, then a lesse probable Contention. These and an hundred other Changes ought not to disturbe our Rest, who are lesse interested in what can happen after our death, than in what was extant before our birth; No books being legible in the dark Grave.

6. Neither can I apprehend such Horror in *Death*, as some do that tender their lives miserable to avoid it, meeting it oftentimes by the same way they take to shun it. *Death*, if he may be ghess'd at by his elder brother *Sleep*, (borne before he was thought on, and fell upon *Adam*, er'e he fell from his Maker) cannot be so terrible a Messenger, being not without much *Ease*, if not

not some *Voluptuousnesse*. Besides, nothing in this world is worth coming from the house top to fetch it, much lesse from the *deep grave*; *furnished with all things, because empty of Desires.*

7. And concerning a *future Account*, I find the Bill to swell, rather then shrink, by continuance; Or if a stronger propensity to Religion, resides in Age, then Youth (which I wish I had no cause to doubt of) it relates more to the temperature of the Body, then any improvement of the Mind; and so unworthy of any other reward, then what is due to the effects of humane infirmities.

8. To conclude, Let us *serve God* with what reverence we are able, and *do* all the *good* we can, making as little unnecessary work for repentance, as is possible: And the mercy of our Heavenly Father, supply all our Defects in the Son of his Love. *Amen.*

Thus I have left you finished (*Deare Son*) a Picture of the World; *in this at least like it, that it is fraile and confu-*

ſed; being an Originall not a Copie; *No more forrein help having been imploy'd in it, then what my own miſerable Experience had imprinted in my Memory. And as you have by trial already found the Truth of ſome of Theſe, So I moſt earneſtly beg of you to truſt the reſt, without thruſting your fingers, like a Child, into thoſe flames, in which your Father hath formerly been burnt; and ſo, adde by your own purchaſe, to the multitude of inconveniences, he is forced to leave you by inheritance.*

Now *You* are *Taught to Live*, ther's nothing I Eſteem worth *Learning*, but the way to *Die*.

The end.